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## PRESIDENT FELDMAN HITS HOLLANDER FOR PROPOSING ORTHODOX DROP FROM SCA

By MELVIN KALFUSS

National Jewish Post Correspondent

HARTFORD, Conn. (NJP)—Dr. Abraham J. Feldman charged that the president of the Rabbinical Council, and his followers who would pull out of the Synagogue Council of America (NJP, Feb. 10, 1956), were isolationists and would-be ghettoizers of Jewish religious life in America.

Rabbi Feldman, president of the S.C.A., made the charge in a text prepared as an editorial in this week's Jewish Ledger here, of which he is editor.



FELDMAN

In a statement for The Jewish Post, he commented "While the editorial is unsigned, it is known that all editorials of the Jewish Ledger are from the pen of the editor."

IN HIS EDITORIAL, Dr. Feldman charged that last week's eruption has been brewing for quite a while. He said the first indication came when the president of the Rabbinical Council, Rabbi David B. Hollander forbade its representatives to participate in the inauguration of himself as president of the Synagogue Council last fall.

"It was obvious even then," Dr. Feldman wrote, "that the president of the Rabbinical Council was not speaking for his group but was merely using the prestige and influence of his office to enforce a personal conviction against entering a Reform temple."

Rabbi Feldman said in the editorial that "distinguished Orthodox rabbis and laymen" protested that stand, and when it was aided and abetted by some leaders of the Union of Orthodox Jewish Congregations, the majority of this group was also actually opposed to the stand.

REALIZING that this isolationist position could be a threat to Jewish community life and lead to a "dangerous cleavage" in American Jewry, he continued, leaders of all three branches of the religion struggled to keep the breach from becoming a "public scandal."

The editorial said "as of last week it seemed likely the indicated tragedy would be averted," but instead the matter came out into the open. He said it had been "brewing for some time and has been causing considerable soul-searching within Orthodox Jewish ranks," but now "the lid has blown off or was removed deliberately by the president of the Rabbinical Council of America."

RABBI FELDMAN indicated

### Halacha Committee Gets SCA Break Plea

NEW YORK (NJP)—The Post learned this week that the recommendation of President Hollander of the Rabbinical Council of America that it withdrew from membership in the Synagogue Council of America (NJP, Feb. 10, 1956) has been submitted to its halacha (law) committee. The committee is expected to take up the matter within a matter of weeks.

Observers here feel that if a vote were taken at the present time, the decision of the rabbis would be to remain in the SCA.

Rabbi Harold Gordon, executive director of the New York Board of Rabbis, membership in which Rabbi Hollander also urged be dropped by individual rabbis (the NYBR has no group memberships), told The Post that no member of the RCA has withdrawn since the recommendation. He said that actually he had received applications of Orthodox rabbis for memberships since the time of the RCA conference.

the president's position as being that "any Jew who is not Orthodox can not be considered religiously a Jew," and that the synagogues of Conservative and Reform Jews are not synagogues at all.

This is not the universal position of Orthodoxy or of Orthodox rabbis and laymen, the editorial said, "but it is the position of a highly vocal and very aggressive group of isolationists who seek deliberately to ghettoize Jewish religious life in America."

He said surprisingly, "or not so surprisingly," this group of men has "no scruples and no troubled consciences about accepting and demanding support for their programs and institutions from those who they would outlaw and exclude from the camp of Israel."

Although concerned and disturbed, Dr. Feldman said he suspected Conservative and Reform Jewry will survive this "intemperate and essentially un-Jewish performance."

## Montor, Sonneborn, Venezky Launch New Pro-Israel Group

NEW YORK (NJP)—The first new American pro-Israel organization to be launched in years, made its appearance definitely this week at a conference of the board of trustees of the American Friends of Israel (NJP, Feb. 10, 1956).

Behind the new organization is Henry Montor, who raised more funds for Israel than any other living Jew.

Montor, the stormy petrel of the U.S. Jewish community, was named secretary of the executive committee, according to an announcement from Rudolph G. Sonneborn, president.



MONTOR

Mr. Montor launched the Israel bond sale in 1951, and prior to that was executive vice president of the United Jewish Appeal. Before that he held a similar position with the United Palestine Appeal, and was instrumental in removing the organization from control of the Zionist Organization of America in the now-famous fight with Rabbi Abba Hillel Silver.

Present plans for launching the organization call for estab-

lishing branches in a dozen major cities throughout the U.S.

An executive director was named at the board meeting. He is Sidney Lubarr, former community relations director of the American Zionist Committee for Public Affairs.



SONNEBORN

Montor and Sonneborn have brought with them into the new organization, it was learned, the men who have been their supporters since the days of the United Palestine Appeal and before. Only Julian B. Venezky, Peoria, Ill., who was named chairman of the executive, was listed in the announcement, however.

The bare announcement did not tell how the new organiza-



VENEZKY

would charge dues, etc. It did declare that the new group "will not be affiliated with any other organization." The announcement added that it would "carry on a program of independent action in behalf of Israel."

The Montor group has traditionally been aligned in support of David Ben-Gurion, and has supported the liberal policies of the Mapai party, as opposed to the Silver-Neumann-Torczyner group, which was able to persuade the Zionist Organization of America to align itself with the General Zionist Party of Israel, which opposes Ben-Gurion. Strongest supporter of the Montor group has been Golda Myerson.

The name of Sam Rothberg, of Peoria, Ill., staunch friend of Henry Montor, and co-partner with him, Venezky and Sonneborn, through all their many battles in the U.S. Jewish community, was not mentioned in the news release, but it was considered a foregone conclusion that Rothberg would have a major role in the new organization. The one group that felt it had most to fear from the American Friends of Israel was the Zionist Organization of America, which is the Zionist group with the broadest base in the U.S. Jewish community.

Formation of the Friends of Israel was announced in The National Jewish Post of Feb. 13, 1953, three years ago almost to the day. The announcement was made at the time Montor was executive vice president of the Israel Bond drive, and bore the address of 19 Nassau st., here, which The Post found to be the rear entrance of 120 Broadway, the office of the American Financial and Development Corporation for Israel, sponsors of the Bond Drive.

Montor is now president of Henry Montor Associates, Inc., a brokerage firm. Ira Guilden, chairman of the board of directors of the Trade Bank and Trust Co., was elected chairman of the board of trustees of the new group.

Speculation that the new group would seek a million members who would pay only nominal dues had accompanied previous news stories of the organization.

It is believed that the first area of activity of the new organization will be to rouse the Jewish and general communities to the critical situation in the middle east through a public relations program.

The New York office is expected to be opened in a matter of days.

## HERE COME THE FIREWORKS! BERGSONITES REORGANIZE

By CHARLES ROTH

New York Bureau Chief

NEW YORK (NJP)—The old American League for a Free Palestine, which in the days preceding the establishment of the state was such a center of controversy, is being reorganized.

The activist group, which was aligned with the Irgun and the Revisionists may be without the services of fiery Ben Hecht, but it will have the leadership of Peter Bergson, Pierre Van Paassen and Louis Bromfield. Other old-timers will no doubt be announced later.

THE NEW league has one aim, it insisted to this reporter. It is to stop Communism in the middle east. In fact the name of the group is the Committee to save the Middle East from Communism.

The group maintains that Israel is in effect no different from Formosa, Korea and Indo-China and must be helped to stop Communism in the Middle East.

In its opening blast the committee charged that there are 3000 European Communists in Egypt and not 150 as previously reported.

INTERVIEWED by The Post, Bergson said the committee was not organized to help Israel, but to stop Communism. He said the new group would use all the media of communication to emphasize that American interests are being hurt by those countries who deal with U.S. enemies. The campaign will be similar to the one conducted by the American League in 1948.

### Rabbi Grafman Cancels Mississippi Engagement

BIRMINGHAM (NJP)—Rabbi Milton Grafman of Temple Emanu-El (Reform) here has withdrawn from the religious emphasis program at the University of Mississippi because of the ban on discussion of integration. Three other clergymen also have withdrawn.

### Rabbinate To Advise On 2,000-Year-Old Bones

JERUSALEM (NJP)—The rabbinate has been asked for advice about what should be done with the bones found in the 2,000-year-old burial cave discovered in the middle of this city by workmen last week. The sepulchre in which coins and other artifacts have been found, has been opened to crowds who are guided on a tour of the cavern after the workers of the Department of Antiquities leave.

The view has been expressed that the graves were broken into and robbed more than 1,000 years ago.

### Israel Grows Tense, As Moscow Moves

JERUSALEM (NJP) — Moscow's warning to the West not to send troops to the Mid East, the report by Tass that the Reds were setting up a nuclear training plant in Cairo, and the continued silence from Mr. Dulles all served to intensify the anxiety of the Israelis this week. The Jerusalem Post this week speculated on the possibility of a sneak attack by Gen. Amer of Egypt on Israel within a matter of a few weeks.

### McCARRAN CHANGE HAILED

NEW YORK (NJP)—National Jewish organizations this week hailed President Eisenhower for his proposal seeking revision of the McCarran-Walter Act.

### Ben-Gurion, Israel On 'See It Now' March 13

NEW YORK—Edward R. Murrow's "See It Now" hour-and-a-half report on the international crisis in the Middle East, with special emphasis on Egypt and Israel, will be broadcast on Tuesday, March 13 over CBS-TV from 8:30-10:00 p.m., EST. Murrow and "See It Now" co-producer, Fred W. Friendly, returned late this week from the Middle East, where they had worked with their camera crews. The program will feature interviews with Premier Gamal Abdel Nasser of Egypt and Premier David Ben-Gurion of Israel.



## ISRAELI MINISTER OF RELIGIONS CLAIMS:

## Most Israelis Go To Synagogues On Sabbath; 95% Go On High Holy Days

By S. ITZHAKI

National Jewish Post Correspondent

TEL AVIV (NJP)—Figures showing that well over half of Israel's Jews attend Sabbath services and that almost 95 per cent attend High Holiday Services, were given recently to this correspondent by the one man in a position to know.

Dr. S. Z. Cahane, director general of Israel's ministry of religions, revealed that 40 per cent of Israel's Jews attend services daily.

The large building spree going on in the United States of new houses of worship is equalled in Israel where 381 synagogues are now under construction.

Among the synagogues already built are 1,500 new ones, 300 of which are large and beautiful.

ONE OF ISRAEL'S problems, according to Cahane, is Israel's shortage of Hazanim.

Almost all the good ones, and some of those who are not so good, have gone to the United States and to European countries and the British Commonwealth. Because of this situation, the ministry was forced to establish a special hazanim institute, which up to the present has provided 12 cantors "who are not planning, for the time being at least, to leave Israel."

**SPEAKING OF REFORM**, Dr. Cahane said that "there is no such movement in Israel, and there is no need of it, because it simply has nothing to look for in the Jewish state."

Israel's troubles, on the contrary, have to do with various groups whose different traditions and

prayers cannot be unified. In a number of small villages, said Cahane, there are seven to eight synagogues, and in one large Yemenite village, Rosh Ha-ayin near Petah Tikva, there are no less than 60 synagogues for 5,000 persons. It has been impossible to erect one central synagogue in a town or village, he said.

ONE YEMENITE tribe, he said, for example, has separated into three different groups (the Baladi, the Shami and the Rambami) and each has its own ritual, customs, and special prayers.

New types of specifically Israeli synagogues recently established, mostly on his own initiative, were listed by Cahane as youth synagogues where parents follow their sons' prayers, parents' synagogues, especially in non-religious kibbutzim, and army synagogues. There are also prison synagogues.

RABBI'S TESTIMONIAL  
USED DESPITE DENIAL

MINNEAPOLIS (NJP)—Evidently the Kosher Zion Sausage Co., of Chicago, which announced in a half-page ad in The American Jewish World here that it would pay the expenses of any Orthodox rabbi to Chicago to inspect its plant for kashrut, doesn't read The St. Louis edition of The National Jewish Post.

The advertisement last week carried the name of Rabbi Davidovitch, of Denver, Colo., as one of the rabbis who "have recently inspected our factory."

In a letter to The National Jewish Post's St. Louis edition, Rabbi Davidovitch, who is president of the Council of Orthodox Rabbis of Denver, wrote "I have not inspected their factory recently, nor have I found their

operation to be in perfect order according to the prescribed statutes of the Jewish dietary laws."

The rabbi concluded his letter to the St. Louis edition, which carried the same advertisement addressed to St. Louis rabbis, by writing that "I have never authorized anyone in connection with the Kosher Zion to use my name in any manner."

ZIM Gets SS. Zion,  
New Luxury Liner

HAMBURG (NJP)—The SS Zion, the new 10,000-ton liner built for Israel under the reparations agreement, was turned over to representatives of the Zim Shipping co. this week.

The new luxury liner is expected to ply between Israel and America, complementing the voyages of her sister ship the SS Israel.

During the winter season, the ship may be employed for Caribbean cruises.

Use the Classified Section of THE POST if you have something to sell.

ORTHODOX REBUFF FEELER  
FOR JOINT BETH DIN

ATLANTIC CITY (NJP)—At the executive committee meeting which preceded the mid-winter convention of the Rabbinical Council of America (Orthodox) here last week (NJP, Feb. 10, 1956), the matter of setting up a joint religious court of law with the Conservative Rabbinate, was taken up.

18-Year-Old Boxer  
Looms As Champ

LONDON (NJP)—In far-off India, Bombay to be exact, there's an 18-year-old Jewish boxer who has amassed an impressive win string of 29 bouts in 35.

Whether Saul ("Sandy") Solomon's prowess will bring his name into the international spotlight or not, he already is considered one of India's top fisticufflers.

Solomon started his boxing career at the age of 11, according to The Jewish Chronicle. He won the junior Western India title in 1953, and only recently won the Western India lightweight title.

Sandy has defeated "Killer" Sid Greve, national champion of Pakistan, and Alou Sequeira, Indian national champion. The latter victory gained him the famous Terry Adams boxing belt.

Although no official offer for such a joint beth din had been made, exploratory talks had been held unofficially between members of the RCA and the Rabbinical Assembly of America, the Conservative rabbinical body.

In a report handed down by Rabbi Joseph B. Soloveitchik, the suggestion was rejected. The committee as a whole tabled the matter indefinitely.

The idea of a joint rabbinical court termed from the innovation of the Conservative Rabbinate in the ketuba, the traditional Jewish marriage certificate. This innovation, which the Orthodox have denounced vigorously, makes the husband agree to give his wife a Jewish divorce provided a civil divorce has already been handed down. Because a wife was not able, under Jewish law, to institute divorce proceedings, her husband was able to blackmail his alienated spouse before giving her the Jewish divorce necessary before she could remarry.

• WHAT TO DO • WHAT TO SEE • WHERE TO GO

## IN NEW YORK

A HANDY  
JEWISH GUIDE  
TO NEW YORK

## COMING EVENTS

Exhibit dedicated to "The Jews and Medicine." Display of literature dealing with relationship of Jews and Judaism to the medical arts from the Bible to modern times. Mendel Gottesman Library of Yeshiva University, Amsterdam Ave. and 186th St.

Sunday, March 4. Forty-Year Jubilee Dinner, commemorating 40 years of service to the American Jewish Community.

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Histradruth Ivrit of America, Commodore Hotel, 6 p.m.  
Thursday, March 8. Reception honoring Attorney General Jacob K. Javitz, given by the Board of Trustees of Bar-Ilan University. Sherry - Netherland Hotel, 5:00 p.m.

Thursday, April 5-8, 1956 Biennial Convention of the National Jewish Welfare Board. Highlight: Panel discussion on "Individuality and Conformity." Waldorf Astoria Hotel.

## THEATRE and MUSIC

"The Diary of Anne Frank," starring Joseph Schildkraut. Cort Theatre, 48th St. East of Broadway. 8:40. Matinees Wednesday and Saturday.

Thursday Evenings to March 15. Yeshiva University Film Society present series of films of unusual interest. Private screenings at Riets Hall, 526 West 187th St. 8:30 p.m.

Sunday, Feb. 19. Music In Our Time, 1900-1956. Concert at the Kaufmann Auditorium, Lexington Ave. at 92d St. 5:30 p.m.

Saturday, March 3 and March 4. Israeli Dance Concert, arranged by Fred Berk. Guest artist: Janet Collins. YMHA, 1395 Lexington Ave. 8:40 p.m.

Saturday, March 10. Music Festival featuring stars and music of Israel to benefit Bar Ilan University. Forest Hills High School, Long Island, New York. Auspices Mizrahi Organization of America.

## CULTURAL

Monday, Feb. 27. Lecture by Dr. Gregory Zilboorg on "Individualism and Social Pressure." Third in a series of five lectures entitled "Psychiatry and Culture." YMHA, 1395 Lexington Ave. 8:40 p.m.

Tuesday, Feb. 28. Lecture by Dr. Rose Franzblau, "The

Problems of Jewish Personal Adjustment in Modern Society." Jewish Omnibus Series. Theresa L. Kauffman Auditorium, 92d St. and Lexington Ave. 8:40 p.m.

## ART

Jewish Museum Exhibits. Early American Synagogues and The Synagogue Today; Jewish Ceremonial Art of Europe and the Near East; The World of the Lower East Side. Jewish Museum, 5th Ave. at 92d St. Monday, Thursday, 1-5 p.m.; Sunday, 11 a.m.-6 p.m. Closed Friday and Saturday.

## National Organizations

American Jewish Congress, 15 E. 84th Street  
Anti-Defamation League of B.B., 515 Madison Ave., New York 22, N.Y.  
Farband Labor Zionist Order, 45 E. 17th St., N.Y. 4. OR 3-6500.  
Jewish National Fund, 42 East 69th St., New York 21, VA 6-3780  
Kashruth Supervisors Union, 205 W. 14th St., AL 5-7330  
National Community Relations Advisory Council, 9 E. 38th. MU 5-1806.  
Union of American Hebrew Congregations, 838 Fifth Ave., RE 7-8200.

## Religious Services

Congregation  
B'NAI JESHURUN

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Rabbi

WILLIAM BERKOWITZ,

Associate Rabbi

ROBERT H. SEGAL, Cantor

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Brotherhood Week Observance in

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# \$1,600,000 Lawsuit By Kosher Market

By ESTHER GORDON

National Jewish Post Correspondent

NEWARK — The charge of a "conspiracy in restraint of trade" has been brought against a group of local rabbis, kosher butcher federations and their officers by the proprietors of an Irvington butcher shop.

In a civil suit, to be heard on April 23, Leonard and Harold Seroff, trading as the Seroff Brothers Village Kosher Meat Market, are asking \$1,600,000 from the defendants for attempting to reduce the firm's sales by preventing them from buying from kosher meat wholesalers. They are asking for compensatory and punitive damages.

The Seroff Brothers maintain that the trouble began when they advertised their prices in a local newspaper. "We cut our profits to 27 per cent," they told The Post, "in order to compete with the local supermarkets."

The suit maintains that "wholesalers with whom we had been doing business for 7 or 8 years suddenly told us they could no longer deal with us." The Seroffs charge that the wholesalers had been "presured."

The defendants deny the charges. Sam Stein, president of the New Jersey Federation of Kosher Butchers, told The Post, "I know of no pressure brought by the state federation or any butchers upon the wholesalers."

Rabbis Louis Weller, Louis Spitz and David Singer, members of the Vaad Harabonim Hamuvhokim, which provides supervision to kosher butchers, are involved in the suit because of an advertisement they had published in the Yiddish daily

Forward. The ad declared that the Seroffs were no longer under the Vaad's supervision because they had committed violations.

THE SEROFFS charge that the nature of the violations was not revealed in the article, and that the omission left with the reader the implication that their meat was non-kosher.

"Our only violation under an agreement between us and the Vaad was that we did not permit the mashgiach to enter our store."

They explained that since regular channels were no longer open to them for wholesale purchases, they had used "other ways" to obtain the meat. The mashgiach was refused entrance because, the Seroffs allege, it was he who informed the opposition of the names of their wholesalers, whose tickets were on the meat.

Rabbi Weller, head of the Vaad, explained the Forward advertisement. "I have the right to tell the public that they are not under my supervision."

WHEN DEPOSITIONS were taken of the wholesalers, they denied that they had been pressured into not selling to the Seroffs.

"But the fact is that they

stopped selling to us publicly," said Harold Seroff.

Since the instigation of the suit, the Seroffs maintain, "the wholesalers have come to our store and offered to sell to us."

The Seroffs now carry the endorsement of the Kosher Products Consumers League, an organization of lay people interested in reducing the price of kosher meat.

Dr. Joseph Perell, president of the league, told The Post, "Many people have been forced away from kashrut because they claim that the price of kosher meat is too high. Encouragement to continue my efforts has been given to me by The National Jewish Post. Through their articles I have found out what has been going on in the matter of kashrut in the major cities of the United States."

ALTHOUGH THE trial is to be a purely civil one, the issue of kashrut was brought up during pre-trial hearings. Judge Mark A. Sullivan Jr., of the Superior Court of New Jersey, Chancery Division, granted a motion asking him to strike out a defense contention that the private lives of the Seroffs were not conducted in accordance with Orthodox regulations.

"Our butcher shop has been, and will continue to be, run in a 100 per cent Orthodox manner," said Leonard Seroff. "However, how we conduct our private lives is entirely irrelevant."

As for the price of kosher meat, Rabbi Weller said, "It is a lie that the price of kosher meat is high because the butchers are paying the rabbis for supervision. They do not. They only pay the mashgiach \$4.50 per month."

The Seroffs agree that it is

## Diplomatic Relations With Germany Nearer

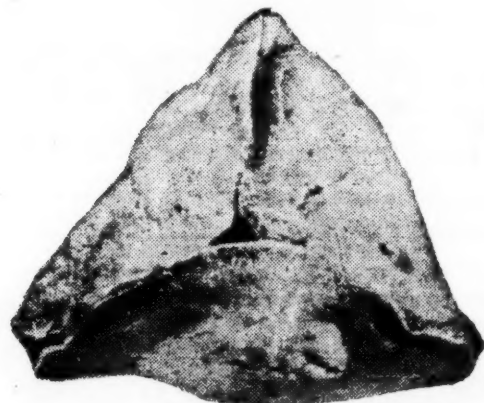
JERUSALEM (NJP)—Although it is still not official, the time when Israel and Germany will establish diplomatic relations has moved a step nearer, with plans to open an office here for German technical experts. The office will house Germans who have been brought to advise on German machinery bought with reparations funds.

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## Temples in Four Sections of Country EXCEED BUILDING FUND GOALS

TEMPLE B'NAI ISRAEL  
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GOAL \$200,000

PLEDGED \$210,000

Dr. C. T. Schectman, Campaign Chairman



EUCLID AVENUE TEMPLE  
Cleveland, Ohio

GOAL \$1,000,000

PLEDGED \$1,174,575

James H. Miller, Campaign Chairman

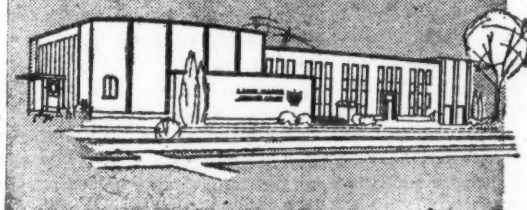


LAWN MANOR JEWISH CENTER  
Chicago, Ill.

GOAL \$200,000

PLEDGED \$206,000

Dan Cohen, Campaign Chairman



TEMPLE EMANUEL  
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# Don't Send Gifts To Your Friends In Israel; Send Them To Your Enemies

By LEO HEIMAN

National Jewish Post Correspondent

HAIFA.

If you have an enemy in Israel, or want to hurt somebody there, send him a gift. Don't do it to your friends, though, unless you want them to hate you.

A SHORT TIME AGO, a cousin of mine heard that Israel's winter this year was unusually cold and that the Israeli apartments were without heating facilities. So he did me a surprise "favor" and sent me an electric heater, which he bought for \$38.

It was a surprise, indeed.

THE FIRST THING I received was a registered letter from the customs administration informing me that it had a heater for me, that I could claim after paying customs duties, luxury and purchase taxes, and storage charges.

The total duty listed was 82 pounds; the taxes, 61.5 pounds. Together they came to 143.5 pounds (or \$74).

I refused to pay, and was told I could appeal. I did.

THE RESULT was that 15 pounds was added for storage.

When I still refused to pay, the customs administration sold my heater at auction for about 50 pounds (\$28).

FRIENDS OF MINE in similar situations told me that they had gone to such auctions and bought their own merchandise, at greatly reduced prices. I did not dare to do this, however, since I'd heard that syndicates now do most of the buying, and outbid private buyers, unless these private people pay protection fees. I'd heard also that some, who persist in outbidding them, are mysteriously injured before they leave the port area.

BEHIND THE Israel government's policy in regards to the gifts is the thought that local industry must be saved at all costs. If Israelis were allowed to buy cheaper, and better American radios, for example, or if they were allowed to receive them as gifts, the three or four Israel factories which manufacture radios would have to go out of business.

The present policy, on the other hand, is punishing the consumer unmercifully.

TYPEWRITERS, watches, food, toys, shoes, and clothes have a duty of 30 to 50 per cent, and taxes of about 25 per cent. Small electric appli-

ances, such as radios, heaters, vacuum cleaners, and electric razors, have duties of about 75 per cent and taxes of about 50 per cent.

These are the rates for items worth less than \$60. Those that cost over \$60 bring much greater fees.

FOR REFRIGERATORS and automobiles, for example, the duty is 100 per cent and taxes are 100 per cent. In addition, fines (for importing without a license) range from 100 to 400 per cent. Thus a \$100 camera might cost \$100 for duty, plus \$100 for freight and insurance, total \$200; plus \$200 for taxes, total \$400; plus \$400 for a fine, grand total \$800, all in addition to original cost.

This is an extreme example, since the value of a camera is arguable. With automobiles and refrigerators, for which the cost can be obtained from mail-order catalogues, this is, however, exactly what happens.

Lately, the Israel treasury has been working on a new plan to remove some of the injustices in the policy, but at last report all were still in effect. If you really want to help someone, send cash.

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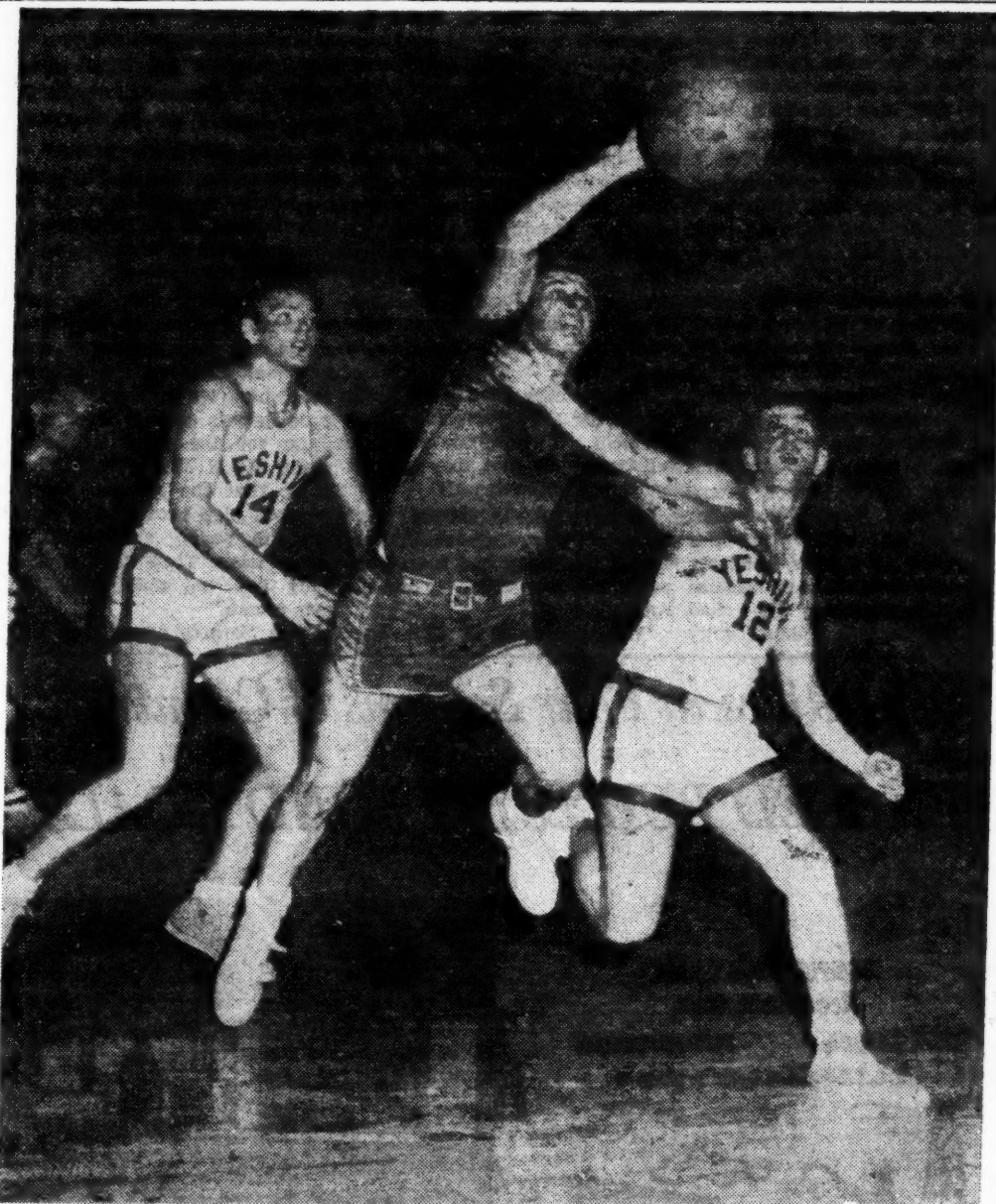
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## Action As Yeshiva Wins Another Thriller

Abe Sadden, No. 14, left, the highest scorer in Yeshiva University's history, and Herb Schussel, No. 12, cagester responsible for helping the Jewish school to win its string of 14 victories against two defeats,

are shown racing for the ball against Ray McNamara, No. 42, of Quinnipac. Yeshiva won the hair-raising thriller by two points, 62-60.—Photo by M. Pearl, Jewish Post staff photographer.

## Yeshiva Five Wins 2 More, Stretches Record To 14

By MARVIN LADER

National Jewish Post Correspondent

NEW YORK (NJP) — A fine display of teamwork combined with the dependable shooting of Irwin "Red" Blumenreich and Abe Sadden gave the Yeshiva University basketball team enough impetus to defeat three troublesome schools last week. This fine showing in what undoubtedly was their toughest stretch of the season enabled the Mighty Mites to increase their season's record to 14-2, with just two games remaining on the schedule.

A week ago Wednesday, Yeshiva defeated Quinnipiac, 62-60, at the Central Needle Trades high school gym in New York City. The Hamden, Conn. team had entered the game with a streak of 13 wins in its last 14 starts, but three gaskets by Sadden broke up the game after

Quinnipiac had rallied to tie the score at 52-all.

Sadden was high scorer for the Mites with 20 points, with Blumenreich hitting for 17 and Marv Teicher scoring 13.

The following night Yeshiva traveled to Newark, N. J., to

play an engagement with the Newark College of Engineering. The Mites jumped off to a fast start, but were caught at 51-51 midway through the second half. At this point, Blumenreich scored four straight baskets to put the game out of reach of the Jersey quintet. Blumenreich was high scorer with 33 points. Last Saturday, Yeshiva defeated Adelphi College of Long Island, considered one of the tougher "little" schools in the Metropolitan area, 68-67. A two-point play by Blumenreich, who led the scorers with 28 points, clinched the victory with 10 seconds remaining.

Yeshiva played Rutgers of Newark this past Wednesday and now have just one game to play, that being with Brooklyn College on March 3.



## MILWAUKEE JEWS REPLY TO MINISTERIAL BODY HEAD CALLING JEWS RED DUPES

By HYMAN CHESTER

National Jewish Post Correspondent

MILWAUKEE, WIS. (NJP)—A thinly disguised description of American Jews as dupes of the Communists roused the anger of Jewish leaders here and brought an official retort which expressed "shock and indignation" through the Milwaukee Jewish Council.

The attack came from the Rev. Ensworth Reisner, president of the Milwaukee Ministerial association and pastor of the First Methodist church, one of the larger churches in the city. His remarks were contained in a sermon on the Arab-Israel crisis, but he sought and obtained wide press publicity for his attack both before and after the sermon.

Mr. Reisner is also midwest chairman of the American Friends of the Middle East, a pro-Arab group. His ministerial association has never invited rabbis to join, and no rabbis are members of the ministerial group.

**THE METHODIST** pastor charged that Russia had plotted secretly to gain control of Israel and that it had recently released 1500 Russian Zionists for emigration to Israel to further Communist motives.

"The tragedy is that so many wonderful American Jews, out of the generosity of their hearts, have been misinformed and exploited so that their millions of dollars of charity may be used to turn Arabs into haters of America," Mr. Reisner said.

He said that Jews who contribute money for use in Israel were "playing completely into the hands of Communist strategy," and that the result might "cause some benighted Americans to become anti-Semitic."

**THE PASTOR** charged that the "Activist or Revisionist group in Israel, which has been growing in popularity, has an avowed policy of aggression. Their leader was the leader of the terrorist group before the war, and they have been in close

alliance with the Communists politically."

The Milwaukee Jewish Council also got widespread press publicity for its retort to Mr. Reisner. The council, headed by Judge Myron Gordon as president and Sidney Sayles as executive director, includes most of the important Jewish organizations.

Its answer pointed out that the pastor was offering as his own sermon a common Arab propaganda theme which incorporated "half-truths and outright distortions" and was full of "anti-Semitic innuendoes."

**THE MJC STATEMENT** declared that Russia had created an alliance with the Arab world directed against Israel, and that Egypt had signed agreements for trade and conference with Russia, Red China and Czechoslovakia. At the same time, the statement said, Israel had neither been offered nor sought any arms from the Reds or their satellites, preferring the friendship of and loyalty to the West.

"It is hard to accept as sincere," the statement said, "the note of sadness Mr. Reisner injects in the warning that Jewish interest in Israel may result in an anti-Semitic America—a veiled threat used increasingly against American Jews to stop them from exercising their natural rights as American citizens."

The Reisner attack may have been triggered by a half page newspaper ad which Zionists placed in Milwaukee newspapers recently, giving the facts of the Israel-Arab crisis as they saw them, and by the scheduled appearance of Rabbi Abba Hillel Silver, who will speak this month at a community-wide meeting.

### TOURISTS PRIVILEGED

JERUSALEM—Israel tourists will henceforth be permitted to bring in duty free about 2½ quarts of alcoholic beverages and 250 grams of tobacco products, according to a recent announcement by the Government Tourist corporation here.

### Golding Makes Sure Wedding Will Take

LONDON (NJP)—When Louis Golding, the famous Jewish novelist, takes his childhood friend, Mrs. Annie Wintrobe, in wedlock, it should be for good.

There will be two weddings and two official parties, spanning two continents, according to The Jewish Chronicle.

The first affair is the civil ceremony set for March 12 at the Cafe Royal. The following Sunday a "mitzva party" will be held at the Home for the Jewish Blind in Manchester. The third occasion will be on the following Wednesday, when the couple will be hosts at the "Convention Rooms," portrayed in Mr. Golding's famous novel, "Magnolia Street."

The final party will be the religious wedding which will take place in New York.

### Reconstructionists Eye Israel Work

NEW YORK (NJP)—Part of the \$250,000 sought in a national campaign marking the 75th birthday of Dr. Mordecai Kaplan, famed leader of the Reconstructionist Movement, will be used to introduce some of the aspects of the Movement's program into Israel.



KAPLAN

The drive will be culminated with a banquet honoring the Jewish Theological Seminary professor on April 22 at the Waldorf Astoria hotel.

A breakdown of the uses to which the funds will be applied showed \$50,000 each to publish Dr. Kaplan's manuscripts and to set up an endowment fund for the Reconstructionist Press; \$25,000 each to the Israel program and for enlarging the Reconstructionist Magazine and \$100,000 to enable the Reconstructionist Foundation "to function more effectively in the Jewish community."

## LARRY BOARDMAN WINS UPSET OVER BUD SMITH

BOSTON (NJP)—Unheralded Larry Boardman, a 19-year-old Jewish boy from Marlborough, Conn., pulled off the fistic upset of the year when he dethroned lightweight champion Wallace (Bud) Smith in a non-title 10-round fight in Boston.

Boardman had been called in as an eleventh-hour substitute when Boston's Tony DeMarco became ill.

It was the 31st triumph in 32 fights for Boardman, who is trained and managed by his father, Sam.

Smith floored the Marlborough Mauler twice during the bout for compulsory eight counts, but on each occasion Larry got off the floor and took it again.

the play away from the crafty Smith.

Promoter Sam Silverman of Boston has offered Smith a \$40,000 guarantee to put his title at stake against Boardman at some future date. Smith, however, had no comment.

Boardman, on the other hand, beamed with confidence. "I knew I could do it and I'll do it again."

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### Startled Cantor Embraces Mother, Brother, Sister

## Five Are Brought From Israel on TV Show

By JEANETTE RACHMUTH HERSCHAF

National Jewish Post Correspondent

BROOKLYN (NJP)—A poignant reunion which brought an aged mother 10,000 miles from Israel to see her son, a renowned cantor, was seen by millions of viewers coast-to-coast on television's "This Is Your Life."

Brooklyn's Bela Herschkovitz, cantor of the Ocean Parkway Jewish Center, appeared stunned as MC Ralph Edwards asked of the audience, "does any one know this lady?" while pointing to an elderly woman being wheeled in on a chair.

In seconds, the overwhelmed cantor who couldn't shake off surprise, was embracing his mother. She, as well as his brother Dr. Fabian Herschkovitz of the Israel government, a sister and her young son, and his adopted daughter were flown from Israel especially for the program. He hadn't seen them for 14 years.

Dodie Herschkovitz, wife of the cantor, revealed how her husband managed to rescue her from a German prison and eventual death. "He slipped poison to me in a loaf of bread. I ate only enough to make me uncon-

scious," she said with quiet dignity. After the Germans broke her nose to ascertain the legitimacy of her condition, she was presumed dead and the body given to her husband.

Throughout the TV cast, the cantor's voice resounded via recordings.

Eddie Cantor climaxed "This Is Your Life," by revealing that he personally will sponsor a concert in Hollywood and then in

Carnegie Hall, New York for Bela Herschkovitz, a cantor, Eddie Cantor believes will "take our country," musically.



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## M. Z. Frank's Preference for Republicans Hit

● Editor, National Jewish Post: Mr. Frank may have accomplished more than he intended when he professed that he would prefer a politician like Nixon, "whose methods are sometimes dubious," to Steven-

son, who Frank describes as "a self-righteous, parochial prig with the statesmanship of an Old Maids Club." He intended to shock the reader. I am afraid he will disgust him and disabuse him of any further confidence in Mr. Frank's political or moral judgment.

Mr. Frank does not approve of Mr. Stevenson's suggestion for the increase of the U.N. guard on the troubled Egyptian-Israeli frontier. There is indeed a basis for honest disagreement as to the effectiveness of such a step. Good friends of Israel are on both sides of this question. But to assume that this is a British trick to take over the Negev and that Adlai Stevenson has been duped into being a British accomplice is to leap to unfounded conclusions.

**BUT MR. FRANK** is expressing an attitude of irritation with Stevenson which is rather widespread among Zionists. It stems partly from disappointment with Stevenson for not speaking out as fervently as Zionists wanted him to speak and partly, of course, from deliberate, Republican-inspired propaganda. I do not know what the exact mixture is in Mr. Frank's case.

But I do know that he is not doing the cause of Israel a service. He may be helping to alienate a true friend of Israel. He is helping to assure the continuance of an administration that has stood idly by—if not actually abetted—the enemies of Is-

rael to tighten the blockade and build up great strength in punitive arms. The Republican administration has constantly justified its action on the ground of correcting the imbalance of pro-Israel action on the part of previous Democratic administrations. Does Mr. Frank want to offer beleaguered Israel on the shaky altar of his apocalyptic thesis that the agony of Israel must become worse before it can become better? That is the way Communists often rationalized collusion with the reactionaries!

**I SAID THAT** Stevenson was a true friend of Israel. He is also a true friend of the Jewish people. Those of us who have observed him as Governor of Illinois know how steadfast he has been in aiding us in our campaign for F. E. P. C. and in every battle to protect our civil rights. Only recently the Chicago Division of the American Jewish Congress awarded Stevenson a plaque for his immense contribution to civil liberties. A Zionist cannot be only a Zionist. If he prefers a reactionary who happens to be a Zionist, he may destroy Zion, too. It is Mr. Frank who is parochial—not Mr. Stevenson.

Mr. Stevenson is not a Johnny-come-lately to Zion either. Does Mr. Frank know that Mr. Stevenson was among the staunchest advocates of the Partition Plan in the U.S. delegation to the United Nations in 1947? Does Mr. Frank know that Mr. Stevenson has given effective and consistent aid to the Bonds of Israel campaign since 1952? Did Mr. Frank read the statement Mr. Stevenson sent to the Bond Conference in Miami wherein he said:

"Immediate acceptance of this view by the West is dictated by the occurrences of recent weeks. Time is thus a great factor. We cannot meet Russian action in the Middle East with inaction. They deliver the arms of war with extraordinary speed. We must counter just as quickly with a long-term and more constructive program. The first step, as I have said before, should be to restore an equitable balance of armed strength which will restrain aggressive military action from either side. Then the other steps, economic aid, long-term security and peace, will have a chance."

Mr. I. L. Kenen of the American Zionist Committee for Public Affairs has assured us that this statement has swung many Democratic Congressmen to our aid in demanding arms for Israel.

**NOR DOES** Mr. Stevenson say anything he does not intend to back. He has refused "to bend the pregnant hinges of the knee knowing that favor follows fawning." He refuses to say to organized labor that it is equivalent to the whole population.

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## Taunts Those Who Admire Holmes' Sermon

By M. Z. FRANK



**I SOMETIMES WONDER** why Helen Cohen or any of the other theologians among my NJP colleagues never raise the following question: Can an attractive young woman write a good novel? I'd prefer that discussion to the undignified stampede for the Holmes' Sermon.

Now, there is Francoise Sagan who wrote "Bonjour Tristesse." As a portrayal of life, Bonjour Tristesse rates no higher than Marjorie Morningstar. But Bonjour Tristesse has brevity, charm, style, good humor, subtlety—none of which virtues could be found in Wouk's monstrosity.

Also, the teen-age French novelist shows far more maturity than the American Jewish quadragenarian adolescent who uses his sprawling novel to work off all the petty gripes he has carried with him with elephant-like memory.

When I speak of Francoise Sagan as an attractive girl, all I can go by is her picture. After all, I cannot be too sure. But Yehudit Hendel of Haifa I know is beautiful. And, although she is about 10 years older than Francoise Sagan, she is also at least that much younger than Herman Wouk. "Rehov Hamadregot" (Stairway Street) received the Asher Barash literary prize for literature in 1955 and already sold 16,000 copies.

### Conflict In Haifa

Now let me quote Itzhak Ivry on that book: "The social contrasts between rich and poor, as those between different communities in Israel, and the readjustment problems of war veterans are the twin themes of this well-written novel by Yehudit Hendel, one of Israel's promising young authors. The novel is a compound of tragedy and humor, giving a panoramic picture of contemporary life in the country and the momentous events which preceded Israel's independence.

"It is essentially the story of 'old timers,' the settlers of the second and third aliyah and their offspring. The title refers to one of the many steep, narrow streets which climb from downtown Haifa, Israel's teeming seaport and industrial center, to the fringes of Hadar HaCarmel where the neat middle-class world of shopkeepers and white collar workers begins.

"The inhabitants of the Stairway Street are proud in their poverty but forever conscious that they are the 'stairway' and will never gain the top. Herein lies the basic conflict of the novel.

### Why He Forbids Their Marriage

"Avram Behar, eldest son of poor Sephardim who have lived in the 'Street' for generations, is in love with and loved by Aralia, daughter of a wealthy Ashkenazic family. Her class-conscious father is contemptuous of the 'Street' with its Medieval superstitions, its idleness, prejudice and apathy. He objects to a marriage of the two, not on the grounds of the 'racial' differences between Sephardi and Ashkenazi, he says, but because of the vast gap between their respective social positions, their different upbringing and ways of life."

If you want to know the rest of the story, you will have to wait until it comes out in an English translation, or, at least, until I include parts of it in my next anthology. Meantime, you can get Itzhak Ivry's abstract of the book from the office of the Jewish Agency in New York, 16 E. 66th St. Mr. Ivry is correspondent of the Voice of Zion in Jerusalem, which is part of the Jewish Agency and co-operates with the Education Department headed by Dr. S. M. Blumenfeld.

### Reviews Available Free

The Agency office mails out Ivry's very excellent reviews of recent Hebrew books which appeared in Israel—fiction, research, history, etc. Some are placed in the Yiddish and Hebrew and Anglo-Jewish press in America, but most are mailed out to interested organizations and individuals.

I would strongly recommend to every rabbi who reads The National Jewish POST (and which rabbi does not?) to read carefully Mr. Ivry's reviews of Maimon's, Baer's and other scholarly books in Israel rather than rush with orders for thousands of copies of the Holmes' Sermon. For myself, I am more interested in good fiction, so I picked a novel, which a) is good, b) is written by a very attractive young woman. Helen Cohen might be more interested in "Derech Gever" (The Way of Man) by Igal Mossinson. Mr. Ivry has reviewed this book, too. It, too, is a best-seller in Israel (25,000 copies).

P. S.—Judge Chevolsky of Hartford, Conn., will bear me out on Yehudit Hendel's books. He is the only American to whom I introduced her in Haifa. As for Igal Mossinson, I'd like to meet the man or woman who has not met him on his recent visit to this country.

He will not say to the Negro that he will send federal troops to impose desegregation on the South. He will not promise the Zionists what he does not think an American president can deliver. He insists on being the statesman rather than the politician. Such a man can be trusted.

Lincoln had his Abolitionists and Stevenson is constantly pressured by high-minded fanatics who want what they want in full measure and at once. We Jews have our share of zealots. But one would hardly expect to find them among the columnists of the Post. From them one would expect the mature wisdom embodied in the reflection "that the failure to accept the better because it is not the best is the surest way of bringing the worst."

JACOB J. WEINSTEIN  
Chicago, Ill.

### EGYPTIAN LAUDS ISRAELIS

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ARABS BLAMED AT FIRST

# How Chicago Ballistics Expert Helps Solve Sensational Murder Which Stirred Israel

By LEO HEIMAN

National Jewish Post Correspondent

First Inspector Bill Shapira, the chief ballistics expert of the Chicago police department, now visiting Israel, has helped the Israeli police and investigators solve the country's most sensational murder mystery in recent years—the Malkiman murder.

Thirty-nine-year-old Ben-Ami Malkiman, an idealistic agricultural instructor who volunteered to help the new immigrants from North Africa to settle in the Negev, did not return home to his wife and children for several nights. At first, the wife did not worry, for she knew her husband stayed overnight at various immigrant villages and kibbutzim where his devoted work took him.

After a couple of days, however, she started making inquiries at the local police precinct. In the meantime, bus drivers on the Negev Bus Lines reported to the police that they noticed a pickup truck in an empty plowed field some six hundred feet from the main road and about four miles from the Egyptian-held Gaza border.

The bus drivers thought that the pickup belonged to one of the kibbutzim which worked the field, but after they saw it standing for several days, they decided to notify the police. A police jeep which drove out to the spot found Malkiman sprawled dead in the pickup's cabin, a bullet hole in his drain and the windshield pierced with several bullets.

The homicide squad was called out and the police doctor established that Malkiman had been dead for at least three days.

SINCE THE MURDER happened so near to the Egyptian border, in a spot notorious in the past for Arab ambushes, the police first assumed that Arabs murdered Malkiman.

The newspapers began demanding punitive action against the Egyptians, when into the picture stepped First Inspector Shikmoni, tough boss of the Tel Aviv homicide squad and his Jewish friend from the States, First Inspector Shapira, from Chicago.

Shikmoni concentrated on the external evidence, while Shapira went straight to his specialty—ballistics. Within one day, the two officers made public their findings: Malkiman was not murdered by the Arabs, but by Jews who were passengers in his pickup. Shikmoni's evidence: nothing was robbed from the pickup, not even the money or the food. A big chunk of bread was found in the pickup's body, and the bread was of the type issued to the new immigrants free of charge. Malkiman's body was left undisturbed after the fatal shot, while it is certain that the Arabs would have turned him over to look through his pockets after murdering him.

Shapira's evidence: Malkiman was killed by rifle bullets, and rifles are, to be sure, the favorite Arab murder weapon, but the shots were fired from inside the pickup, not from the outside, so that the killer or killers could not have been Arabs. In addition, said ballistics expert Bill Shapira, the bullets were of a type used in Israel. While there were no doubt bullets of the same type are used by the Arabs as well, the evidence indi-

cated that Malkiman's murder was an inside job.

DETECTIVES went to all the bakeries and bread-supply organizations in the Negev and finally found the bakery which baked the chunk of bread found in the pickup.

"We supply bread of this type to the immigrant mabara (camp) at Ashkelon," said the bakery.

On the same day, a bus inspector entered the Beersheba Police headquarters and declared that he saw two young khaki-dressed Jewish boys, one of them carrying a rifle and an ammunition belt, beating the daylight out of a third Jewish boy, who, they said, was an Arab spy.

After the bus inspector convinced them that the boy they were beating up only looked like an Arab and could not speak Hebrew because he was a recent immigrant from Africa, they were given a lift by a pickup which looked like Malkiman's.

A search for all recent immigrants beaten up with rifle butts disclosed a young mentally defective man, who did not want to talk to anyone but his mother.

The mother told police that the son said he was beaten up by a guard from Kissufim. Kissufim is a kibbutz on the border, and the detectives went there. The kibbutz people said that all their rifles were accounted for except for one taken along by one of their guards, a 15-year-old Iraqi-born boy, whose parents lived at the Ashkelon mabara.

The next day, the rifle was found in a dingy hut occupied by the Kuku family which came from Iraq six years ago. The rifle's owner, a 15-year-old youth, denied, however, being anywhere near the place where Malkiman was murdered, and had witnesses to support his alibi.

BILL SHAPIRA, however, gave his rifle a ballistics test and declared it was the murder weapon.

The youth broke down and confessed that he shot Malkiman because the latter refused to take him to Kibbutz Kissufim and told him that hitchhikers could not order the lift-givers as if they were taxi drivers. A medical examination of young Kuku has established a lack of mental balance and an ingrained streak of sadism and cruelty. He was confined to the Geha Mental Asylum near Petach Tikvah. He could not have been tried for the murder anyway, being under 16.

The murder, however, raised the entire problem of giving arms to minors, a practice common now in Israel's border settlements. The settlements, pressed hard for working hands and guards against the unceasing Arab attacks and depredations, have been arming everybody able to lift a rifle, and this includes 14-year-old boys and girls, who have been taught how



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There is no limitation on space, but shorter letters will be given preferred consideration.

Address your entries to "Unusual Incident Contest," The National Jewish Post, P. O. Box 1633, Indianapolis, Indiana.

## Goldmann Tells Plans For World Assembly

JERUSALEM (NJP)—His plan for convening a world Jewish assembly, made up of Zionists and non-Zionists, was outlined here by Dr. Nahum Goldmann. The assembly would be composed of invited delegations from every nation where there is a Jewish community.

The assembly would take a stand on vital problems of the moment, it was said.

to shoot as well as old folks and even women in their first months of pregnancy.

There is no other way of defending itself for a kibbutz, but weapons in the hands of minors are getting to be a danger.

## Your Name

Want to know what your name means? Address your question to Mr. Pearlroth, National Jewish Post, Box 1633, Indianapolis 6, Indiana.

By N. PEARLROTH

DEAR MR. PEARLROTH: I have been reading with interest your column. I would be delighted if you would tell me what the origin and meaning of my grandfather's name is. The name is Sapoczinski—from Poland. —LEWIS GOLDMEER, Amsterdam, New York.

SAPOCZINSKI (more correctly Sopoczynski) is a name of geographical origin. It is taken from the name of the town of Sopockin in the district of Augustow, Poland. The town was formerly 80 per cent Jewish and specialized in the production of Kasza (Grits). Your ancestor who took this family name in 1804 may also have been employed in the local glass factory or the lumber mill. The town was situated on the highway to Grodno.

DEAR MR. PEARLROTH: My parents emigrated here from a village, Radgoszcz, near Dabrowa, Austria, in the '80's. My father's name is Feit. Does this name have any special origin?—ABRAHAM FEIT, Brooklyn, New York.

FEIT is an evolution of the Hebrew name Hayim, meaning "Life." This ancient Hebrew name was latinized as "Vita" in the Middle Ages. German Jews who pronounced a "V" as if it were an "F," garbled it into Feit and this became a family name because it had a faintly European flavor. Sometimes the name was stretched into Feitel. But Feitel also applies to Nathan and Shrage.

## Former Cop Hailed On 86th Birthday

Portland, Maine, Police Capt. Harold K. Maguire, second left, congratulates Simon Rubino, former patrolman, on his 86th birthday at a party in the Jewish Home for the Aged. Patrolmen Patrick J. Norton, left, and William Nelson Jr., right, and Maguire were fellow rookies of Rubino.

## BUDDIES REMEMBER COP ON BEAT 25 YEARS

By BYRON J. ISRAELSON

Jewish Post Correspondent

PORTLAND, Maine (NJP)—Simon Rubino, the first person of Jewish extraction to join the local police department, was honored on his 86th birthday recently by relatives and former fellow policemen.

Scene of the observance was the Jewish Home for the Aged where a captain and two patrolmen, all of whom were rookie cops with Rubino at the turn of the century, wished him well. Officials believe Rubino is the first Jew to become a policeman in Maine.

He retired from the force 20 years ago after serving for a quarter of a century.

RUBINOFF, belying his age, appeared spry, happy and alert. He said he is proudest of his 12 grandchildren and 19—"or is it 20, I can't keep track of them all"—great-grandchildren.

He's a master of six languages and during his active duty years he was much in demand and gained considerable reputation as an interpreter for the department.

He often was called into Municipal and Superior Courts to In the early 1900s he was a

question persons who spoke no English. familiar figure on Portland's busy waterfront.

HE WAS BORN in Poland and came to this city as a young man. He was in business for himself for some years and then was appointed to the Police Department in 1912.

Among the well-wishers were veteran Police Capt. Harold K. Maguire and Patrolmen Patrick J. Norton and William Nelson.

Also attending were three of Rubino's children, Mrs. Frank Waterhouse of West Paris; Mrs. Dora Lehrer of New York City, and Maurice J. Rubino of Boston.

He has two other children, Max Rubino of Brookline, Mass., and Mrs. Frances Pastor of Atlantic City, N. J.

## IT'S THE TRUTH!

By SAMUEL DEUTSCH

(Copyright, 1955, by Samuel Deutsch)

OF ALL THE CITIES in Russia during the latter half of the 19th century, Berdichev had the largest percentage of Jews in relation to the non-Jewish population. The city contained 50,000 Jews out of a total population of 62,000!

BENJAMIN OF TUDELA was known as the Jewish Marco Polo! He spent his lifetime traveling and writing impressions of his travels.

ALTHOUGH THE DOG is often mentioned in the Bible, the cat isn't mentioned even once!

JUDAH BENJAMIN, a successful Jewish lawyer who lived in Louisiana about 100 years ago, was probably the best known Jew in the United States about the middle of the 19th century. He was offered the position of U.S. Supreme Court judge when he was only 37 years old! (He turned the job down!).





## THE ARTS

# Mendelssohn Did Not Deny Jewish Origin, But It Meant Nothing To Him

By JOSEPH GALE

The Master Musicians Series of pint-size books about composers far outweighs its dimensions, in value. About 30 titles, of which 25 are completed, are projected. The series is published in England and distributed in this country by Farrar, Straus and Cudahy.

The 5"x7" books are packed with biographical and statistical information intelligently written and condensed. Included are cal-



GALE

also other indices as called for;

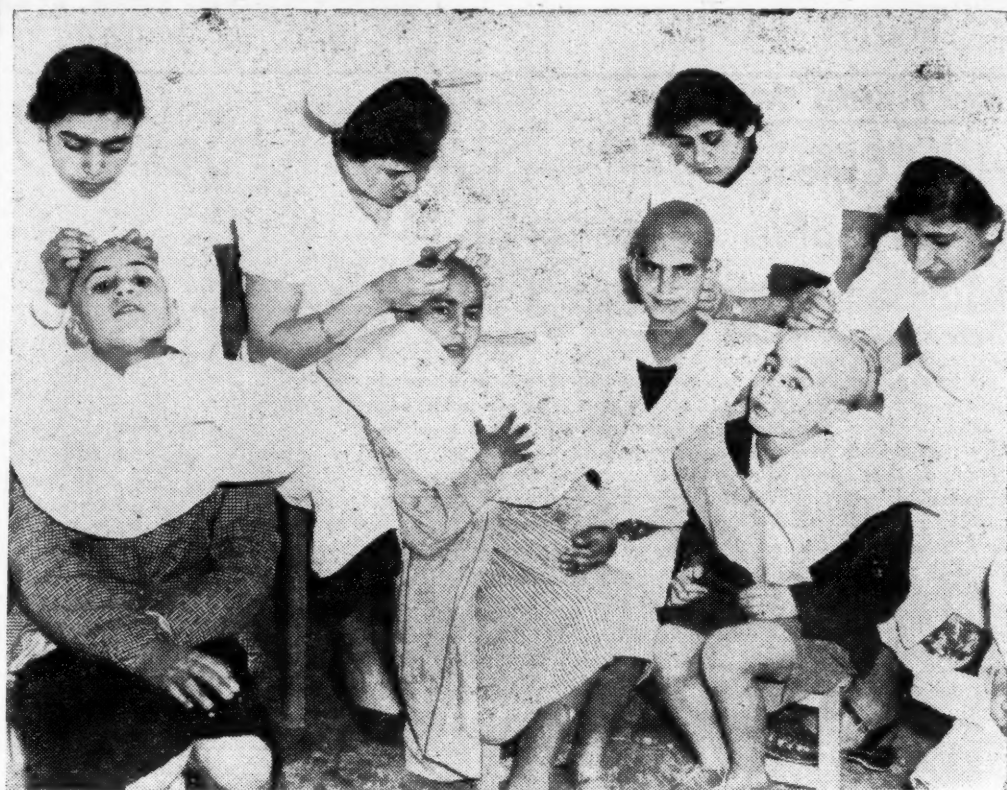
enders of composers' lives and concurrent events, catalogues of works and listings (with dates) of people who figured in their stories. Also bibliographies;

also eight illustrations to each book. A lot of material for small packages.

One of these, "Mendelssohn," by Philip Radcliffe, is of interest here because of the Judaism of Mendelssohn's forbears and the part of religion in the composer's life. Well, the part it played was small. Religion was by far not the strong point of the expansive, cultured, somewhat pampered Mendelssohn family, and certainly appeared to be absent in the mercurial psyche of the family's favored son.

TO THE BEST of anyone's knowledge, Mendelssohn made no attempt to conceal his origin; neither did he dwell on it. Religion paled beside the all-consuming glory of music which occupied every moment of Mendelssohn's time from the day he was six until he died at 38.

Mendelssohn, who is credited with resurrecting the music of Johann Sebastian Bach from oblivion, began at the age of 18 to rehearse "St. Matthew's Passion," with Eduard Devrient, an actor and singer, as the Christ. Mendelssohn and Devrient had



## Hair Today, Gone Tomorrow

In good spirits, these young Moroccan Jews undergo the discomforts of the only known treatment for tinea, a serious scalp disease prevalent in North Africa. After their heads are shaved, the remaining hairs

must be plucked with tweezers. The fight against tinea is one aspect of the Joint Distribution Committee medical program in this area, for which funds are provided by the United Jewish Appeal.

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quite a time bringing the great Passion to performance, but after they succeeded the composer exclaimed: "To think that it should be an actor and a Jew that have given back to the people the greatest Christian work."

Yet, a few years later, Mendelssohn went to work on the "Reformation" Symphony, intended for the centenary of the Augsburg Protestant Confession.

One is reminded of the anti-Semitism of Richard Wagner, who in spite of it, selected Meyerbeer, a Jew, to review his works before their publication. To Wagner, all non-musicians were Jews. To Mendelssohn, Judaism played second fiddle to the glorious solo which was music incarnate.

THE HERZELIAH Playhouse in New York, only Hebrew theater in the United States, not long ago staged its sixth annual play in Hebrew, "Baali Haminister" (My Husband the Minister).

Charles Roth, New York bureau chief of the Post, was in the audience, and wrote: "With all the talk of a cultural bridge between Israel and the Jews of this country, it is wondered if in all the commotion and propaganda one of the first shipments had been overlooked. This impression was gathered at the opening performance, even though the house was full, by the noticeable absence of His-

## OBITUARIES

## Great Lady of San Francisco, Mrs. Sigmund Stern, 86, Dies

SAN FRANCISCO (NJP) — Mrs. Sigmund Stern, the great lady of San Francisco Jewry, died at her home here last week. She was 86, widow of Sigmund Stern, San Francisco business leader and philanthropist. She was a sister of Eugene Meyer, chairman of the board of the Washington Post and Times-Herald.

Born Rosalie Meyer in Los Angeles to a pioneer California family, Mrs. Stern was a noted beauty at the turn of the century.

She was interested in all the arts, but music was the particular focus of her numerous benefactions. She gave the city of San Francisco one of its show-place parks — Stern Grove — named in memory of her husband, and was the moving spirit in establishing the world-famous outdoor summer concerts in the grove.

She is estimated to have given more than \$272,000 to the Uni-

tadrut Ivrit and Zionist leadership.

But Roth liked the play, and said: "(It) is the finest bundle of Israeli humor that American audiences can expect to see for a long time. Though it was a semi-professional production, I had the feeling throughout most of it that behind the exit doors lay Tel Aviv, and not New York City."

versity of California over the years. Most of her contributions to various causes were secret.

She was a long-time member of Congregation Emanuel here.

Mrs. Stern leaves one daughter, Mrs. Walter A. Hass Sr., wife of the chairman of the board of Levi Strauss Co.; three grandchildren and 10 great-grandchildren.

## Other Recent Deaths

Mrs. Harry C. Adler, 89, mother of the late Maj. Gen. Julius Ochs Adler, Monday, Feb. 6, in New York City . . . Dr. Azriel Carlebach, 47, editor of "Maariv" the daily newspaper with the largest circulation in Israel—and who wrote in German, Yiddish and Hebrew, last week, Tel Aviv . . . Louis Kaufman, 54, prominent attorney in Cleveland, Tuesday, Feb. 7, Cleveland.

## 1849 Will Presaged Restoration of Israel

NEW YORK (NJP)—The uncanny prophecy of Miss Mary Parminter of Exmouth, England, in connection with the re-establishment of the Jewish state was given prominence in last Sunday's "Believe It Or Not" syndicate cartoon.

Miss Parminter died in 1849. In her will she ordered the great oaks surrounding her estate, the Round House, preserved for 100 years so they would be available to build ships to bring Jews to the Holy Land when they were permitted to return.

One year before the will's provision lapsed, Israel was re-established, and the guess is the extra year made it possible, if necessary, for the trees to be felled and the ships built.

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WOMEN'S  
VIEWPOINT

By HELEN COHEN

Yoo Hoo, Men!  
Oh, Those Colors!!

**THIS MOTHER**, for one, is mighty grateful that the pendulum has swung to the simple straight skirt as preferred class-room attire.

While I liked the full skirts as evidence that our female offspring hadn't lost their last shred of femininity—what with blue jeans and big brothers shirts and pea jackets and loafers and all—even so it got kind of tiresome being concerned with adequate undergarments (and four and five frilly slips seemed hardly enough to fill out a skirt each morning).

Well let them continue to go in for bouffant, rustling, ultra-feminine creations on dates and for dancing. I'm all for it.

But thank goodness simple and easy to care for skirts and sweaters are the latest rage for the young school miss.

**THE BIG NEWS** in clothes, though, according to this observer (that's me) of the fashion whirl, has nothing to do with us females.

It is that finally after all these decades, man, that conservative creature, has broken through the color barrier he set up for himself that masculine clothes should be restricted to such shades as brown, gray, navy, white and black.

The men have been feeling their way out slowly but surely until by now we are not too startled to read in a men's style release in the papers that dinner jackets for the coming season will include "silk shantung in red, blue, silver, gold and cognac—called peacock tones." Peacock—you know, that the family of birds in which the male is endowed with the bright, colorful plumage while the drab female sits on the sideline content to admire as the mister struts by.

Only kidding, really. I see no objection to the young man extending his color possibilities in clothing. I say young man because generally the older ones

are too set in their ways to change. I think he's been mighty patient with the opposite sex when they have in recent years rushed to grab for themselves every new (or old) idea in men's apparel.

No sooner, for instance, did Bermuda shorts coupled with knee-length socks make its appearance in the men's department than it immediately became standard equipment for every female over the age of 3 months.

Unless some one can come up with a serious objection to more colorful attire for men I say let them have their fun.

**IT'S BEEN SAID** before but never better, in my opinion, than in the book "Judaism and Psychiatry" edited by Rabbi Simon Neveck.

Dr. Henry Raphael Gold, former rabbi, and now a practicing psychiatrist, wrote of the problems of Jews adapting themselves in the new world.

"Great confusion in the minds of the adolescents was wrought by the enthronement of accidentally successful 'marginal Jews' into the role of cultural standard-bearers. In looking for an ideal leader with whom to identify themselves, they were hard-pressed to tell the difference between a 'big' Jew and a 'great' Jew."

**BEEF MARKETED**

**JERUSALEM**—About 2500 tons of Israel-grown beef were marketed in 1955, it has been reported.

**BOTTLED MILK ARRIVES**

**JERUSALEM**—Bottled milk was introduced in Beersheba several weeks ago, it has been reported.

Teen  
Talk

By JUDY PALLER

**LAST THANKSGIVING**, a friend and I were enroute by train to Youngstown, O., for a regional board meeting of United Synagog Youth. Over a box of chocolate chip cookies, we struck up a conversation with a teen-age girl sitting in front of us.

It developed that she was headed for a nationwide Lutheran youth group convention. Naturally we took the opportunity to compare notes on the activities and structure of the two organizations.

Eventually though, the talk steered itself into more serious channels, and we were questioned about Judaism, its ritual, beliefs and sects. Her questions were keen and searching. Rachel and I, looking back on the encounter, thanked our lucky stars for parents who realized the importance of a solid Jewish education both at home, in schools, and at Hebrew-speaking summer camps.

**I HAVE BEEN** present when a Jewish teen has had to shrug off the queries of a Gentile companion concerning his religion simply because he didn't know any of the answers. It is an embarrassing situation, and speaks badly for the present state of Jewish education.

Often, non-Jews have been given wrong impressions of the Jewish people; ignorance on the part of a Jewish person only strengthens the mistaken ideas on the part of the Gentile.

**THE IMPORTANCE** of an informed Jewry about their culture, history and religious heritage has inspired several readers to write me about the matter. Don Cohen and Martin Karasch,

teacher and pupil in a New York Hebrew school, asked my ideas on the subject of "Increased responsibility of the Jewish Teen-ager."

Debby Eskolsky, also of New York, has offered some of her own opinions:

"I think your column is the kind of project which is important for growth and discussion in a developing Jewish community. Much can be done with it to promote understanding among young Jewish people today."

"This is very important because many of us have been inclined to forget our heritage. Our first consideration when it comes to inter-dating, and interest in the Jewish community should be Judaism itself."

"We must ask ourselves—freeing ourselves from opinions as much as possible—just what we are talking about. We should, I believe, all of us as Jews, try to find out what Judaism is all about, by asking the rabbi of the community, by reading very much and by trying to understand the community through participation."

"When we inter-date and at the same time do not understand our own community, we have no tools with which to assess our values and position as Jews compared with that of other peoples. We might not give Judaism a chance for a place in our hearts and minds."

DEBBY ESKOLSKY

**WELL, READERS**, if you don't think it is important for you to know about Judaism—

its organizations, trends, writings, heroes, holidays—now, look ahead a few years and picture yourself in college with the questions of dormitory companions and classmates to cope with.

There will be no parents to tell you when each holiday is drawing near—nor will they be there to be your "Jewish environment." You must be aware and informed yourself.

Judaism is a civilization—with history, culture and homeland—as well as a religion with synagogue and ritual. How can anyone call himself a Jew if he knows nothing about Judaism?

**BEFORE A CITIZEN** of another country can become a naturalized American he must have a certain amount of knowledge of America. Americans study the culture and history, current and past, of their country right through school.

It follows logically that Jews should have the same working knowledge of their religion. Jewish literature is to be

found everywhere. If you don't want to study Torah and Talmud yourself, at least read a simply written explanation of the contents and significance of great Jewish literature. Find out what organizations are active in your community, and what role the synagogue plays. And if you really want your parents to be surprised—tag along to services one Friday night and hear the rabbi's sermon.

**THERE IS A** pleasant way of getting this knowledge and that is through a synagogue youth group study program. United Synagog Youth, the national Conservative youth group has study as one of its primary goals. No doubt the Reform and Orthodox youth groups stress this too.

Usually the rabbi of the congregation leads the weekly discussions; other times teens themselves are given a chance. If there is no such program that you know of, don't hesitate to ask the rabbi the possibility of initiating one. He would be delighted.

The apathetic, what-do-I-care attitude may carry you through the next few years—and then again, it may not.

**WE'RE NOT** predicting any dire catastrophe for those who haven't availed them of the wealth of knowledge that Judaism has to offer. That is, no immediate catastrophe. But allow us one question: Who will lead the synagogues, and vital organizations 20 years from now?

It is true; it has been echoed by every rabbi in the land, but it is true. The future of Judaism in America depends upon the youth of today.

If young Jews aren't instilled with a love for the fine culture, ritual, and invincible spirit of their own people, they will never be able to meet the world, look it squarely in the eye and say, "I'm proud and happy to be a Jew."

With a challenge like that before us, who can refuse?

Send your ideas on everything from blind-dates to basketball games to Judy, 5023 N. Pennsylvania, Indianapolis, Ind.

Israel Hires Expert  
For Cattle Ranches

**PHOENIX, Ariz. (NJP)**—Israel's cattle industry has grown to the point where it requires official supervision and Albert Yochelson, a United States range examiner, has sailed for Israel.

The Phoenix Jewish News said that Yochelson will study northern Negev range conditions and direct cattle installations there for the Israel government.

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WHAT FOODS THESE MORSELS BE

## THE PURIM CUSTOM - SHAL ACH MONOS - NEEDS GOOD PLANNING

By SARAH LIEBER

In just a little more than a week now we will be celebrating that gay and festive holiday of Purim. Just time enough to get things ready. If the youngsters are going to appear in Purim spiel they are busy rehearsing, and asking for help in the fitting of their costumes. In many families, and most organizations, it is customary to give masquerade parties to celebrate the occasion. As usual, Mama is busy with the activities of both generations.

The lovely custom of shal ach monos demands some thoughtful planning. And there are many goodies which we may prepare well in advance for filling plates and boxes. Before we know it, the week will have sped by and the last minute tumult will be here.

No matter how young the children it is good for them to share in the joy of gift giving. They may be supervised in the making of simple cookies or can-

dies. They can stuff dried and pitted fruits with nuts or uncooked fondant. The baking of Hamantaschen must be left to the more mature members of the family. But even the smallest helper can crack and chop nuts, put prunes through the grinder, and shake poppy seed over the tops of cookies. They especially enjoy the task of packing baskets and boxes. Gift and religious article shops have delightful shal ach monos baskets ready to be filled. They have, as well, all manner of attractive party fixings such as balloons with Purim greetings, Queen Esther crowns, special paper plates, cups and napkins to make the party a success. Take the children along when you shop. They will enjoy it.

### HAMANTASCHEN DOUGH

#### I

- 1/2 cup butter or shortening
- 1 tsp. grated orange rind
- 1 cup sugar
- 1 egg
- 2 tbsps. orange juice

- 2 cups sifted all purpose flour
- 2 tps. baking powder
- 1/4 tsp. salt

Cream the butter until soft. Add grated rind. Beat in the sugar gradually, beating until the mixture is light and fluffy. Beat egg whole, add orange juice. Blend into the creamed mixture. Sift all the dry ingredients together and add to the mixture. Blend well. Chill at least two hours. Roll out, a little at a time, on a floured board or pastry cloth. Cut into triangles. Fill with desired filling and bake on a greased cookie pan 15 to 20 minutes at 375 degrees or until lightly browned. Tops may be brushed with egg yolk or honey before baking to help achieve a shiny brown crust.

#### II

- 1 cup softened butter or margarine
- 2 small packages (6 oz.) cream cheese
- 1/4 tsp. salt

2 1/2 to 3 cups all purpose flour  
Cream butter, cheese and salt together. Add flour gradually. Mix with a blender or fork until a compact ball of dough is

formed. Chill over night. When ready to roll, use only a small amount at a time, keeping the rest of the dough chilled. Form into small balls, then flatten with a glass or with the fingers until a round of dough is made. Fill the center with the desired filling. Bring up the edges of the dough to form a triangle with a point on top. Bake on a floured pan 12 to 15 minutes at 350 degrees or until lightly browned. This is fragile but delicious and must be worked quickly.

#### III

- 1 pkg. dry or compressed yeast
- 1/4 cup warm (not hot) water
- 1/2 cup sugar
- 1 cup butter or vegetable shortening
- 2 eggs
- 4 cups flour
- 1/2 tsp. salt
- 1 cup scalded and cooled milk

Dissolve the yeast in the warm water. Set aside. Cream the butter and sugar. Beat in eggs, one at a time. Add the milk and stir until no lumps remain. Blend in the dissolved yeast. Add the flour about one fourth at a time, beating to blend thoroughly. Turn out on a floured board or pastry cloth and knead until the dough is smooth and springy. Cover the bowl, and place in a warm place to rise until double in bulk. Punch down, then knead again for about one minute. Roll out to 1/4 inch thickness. Cut into rounds or triangles. Place a generous amount of filling in the center, and fold to form triangles with the opening on top. Brush tops with egg yolk or honey. Let rise again to double the size. Bake at 350 degrees, 20 to 25 minutes or until brown.

#### IV

- 2 cups all purpose flour
- 1/4 cup shortening
- 1/4 cup water

Cut the shortening into the flour with a blender or two knives until the mixture resembles coarse crumbs. Stir in enough water to form a compact dough. Chill. Roll out on floured board and cut into triangles. Bake after filling, in hot oven 400 degrees 10 minutes, then lower heat to 350 and bake 10 minutes. This is a regular pie dough and is very good rolled thin.

### HAMANTASCHEN FILLINGS

#### I

#### Poppyseed and honey

- 1 cup poppy seed
- 1/2 cup milk or water
- 1/4 cup honey
- 1 egg

Pound seeds if they are the large variety. Scald with hot water, then drain. Combine with honey and milk or water. Cook over very low heat, stirring constantly to prevent sticking. When the mixture is thick, remove from the fire and cool. Beat in whole egg.

#### II

#### Lekvar

- 1 1/2 cup prune butter or prune pulp
- 4 tbsps. fine cake or bread crumbs
- 1/2 cup chopped nuts

Combine with a fork. If desired raisins may be added.

#### III

#### Mixed dried fruits

- 1 cup pitted prunes
- 1 cup dried apricots
- 1/2 cup any other desired dried fruits
- 2 tbsps. lemon juice
- cinnamon or nutmeg to taste
- 2 tps. fine crumbs

Run all the fruits through the chopper. Add remaining ingredients. Taste and add powdered sugar if desired. Any fruit or combination of fruits may be used. Nuts may be added if desired.

### A Word To The Wives

It is often as much fun to plan a party as to be a guest. Make a list of all the ideas you will be sure to hear on all sides.

And don't forget to buy grangers!

### TRANSIT CAMP TO CLOSE

TEHERAN — The Jewish Agency camp set up in Persia for the transfer of emigrants to Israel will be closed within a few weeks, when its 326 inhabitants have been flown to Israel, a Jewish Chronicle of London correspondent was told her last week.



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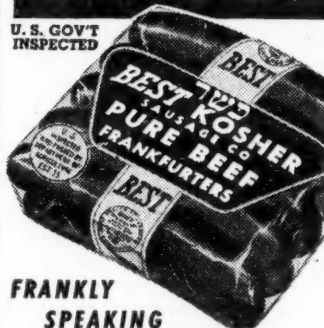
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## SPRING OF LIFE

by Orah Reeb



SO FAR . . . Miriam, a South African immigrant in Israel, finds life in a kibbutz filled with hard work and occasional dangers, but rewarding. She meets Jonathan and falls in love with him. Their love affair prospers exceedingly and Miriam's happiness continues unbroken until she discovers Jonathan is to accompany a group of pioneers chosen to found a new site for the kibbutz in the Negev.

After some rugged military training, Miriam temporarily joins Jonathan in the new kibbutz. He takes her on an inspection trip, and paints a rosy picture of the future of their new home. Not until two kibbutzniks from a neighboring village are knifed and mutilated without their co-workers being at all aware of it does she realize the dangers about her.

When the water pipeline on which many of the kibbutzniks have been working passes the village, there is great rejoicing, and activity turns from construction to planting. As before, however, one person works as another stands by with a gun. Finally, the kibbutz is well-enough organized for Miriam and Jonathan to take a vacation. They arrive in Jonathan's parents' home, in the north, and Miriam is warmly greeted by Jonathan's folks.

Later, back in the kibbutz, Miriam discovers why she has been moody and upset: that she is pregnant. Jonathan and the other able-bodied men are sent to the Negev to help defend the settlements from Arab attacks. Meanwhile, the women and children in Be'er Chaim dig trenches and put up barbed wire fences to protect the kibbutz in the event war should break out.

War finally comes, and the women of Kibbutz Hadar huddle nervously around the radio each day to hear news of their men fighting the Arabs. The broadcasts are devoted mostly to casualty lists and lists of known dead.

### INSTALLMENT XVIII

**THERE WERE PROBABLY** more than he read out. They waited, those women, and as the names sounded through the room one by one, there would be a soft exclamation, or one of them, whitefaced, would ask for a glass of water, or would grope her way to the door and out into the sunshine to some room where she could close the door and be alone for a few hours. The children whose fathers or mothers had been killed would be told later—that was one task for which not one of the women could bring up sufficient courage at this time.

And there was one woman, called Esther, pregnant, younger than the rest, with curly black hair and a sweet oval face, who got up in the middle of one broadcast and went back into the kitchen to continue where she had left off with the preparation of the children's dinner.

Miriam worked in the kitchen, too, at this period, and during all the days she worked next to her, admiring her deft efficient movements and her attractive ways of cooking, she never heard her speak.

**ONLY AFTER THEIR** kibbutz had been freed and the Arabs driven off, and after the children and pregnant women had gone back to the ruined settlement, and, in many cases, to make the best of their newly broken lives, did Bracha tell her the story of Esther, who had lived in her kibbutz without marrying for eight years, waiting for the release of her fiancé from a Polish prison. He had not been allowed to communicate with her, and for years she had not known whether he was alive or dead, but she had waited.

Finally, a year ago, he had arrived in the country. He had found her, and the two had been as happy together as two human beings can be. His had been the name that had been announced just before she had risen to go back to work that day.

**THERE HAD** been one short

note from Jonathan, and then again silence. Miriam passed her days in a void. She worked, slept and ate automatically, and could not bear the thoughts that would sometimes come, however unbidden.

One morning very early she woke up with a lame pain in her back and abdomen. For an hour she lay still, watching her room grow light, and feeling the strange ache coming on and ebbing away slowly and inevitably. Once fear came upon her and she buried her face in the pillow and whispered "God!" and "Jonathan!" into the unfeeling white linen. Then she went across to Bracha's room and woke her. "You had better see if you can get a taxi!"

**THE OTHER** girl nodded, and smiled at her cheerfully and comfortingly as she dressed and went out.

Miriam was quite calm now. As she slowly passed the room it came to her that she felt just as she had always done just before examinations. The sheet with the questions was lying in front of her, and now there was nothing for her to do but to read them and answer them to the best of her ability, and there was even a kind of pleasurable excitement in the waiting and the wondering what they were going to be all about.

It was lucky for her that, both instinctively and thanks to talks with medical students and with Dick Reed theories, she knew that what lay ahead was not meant to be an ordeal but was a perfectly natural function, the happy outcome of which depended on her own attitude and effort. The old doctor, whom she had been visiting regularly, had assured her that the baby was placed correctly and that her own health was perfect, and so she had no anxiety on that score.

**THE THOUGHTS**, just as they usually did during examinations or emergencies after the first unreasoning panic was over, passed through her head quite coolly and clearly now. It was important to relax, she knew, but the past months with their anxiety and her present fear for Jonathan would make relaxation very difficult, and with tense muscles labor would probably be fairly painful and drawn-out. The main thing was not to get rattled, not to lose her head.

When she had got that far in her deliberations and was feeling "tidied up" and pleased with herself, she tried to read, but by that time the pains were coming at four minute intervals and were growing more severe, and she found herself giving them a lot of attention, in spite of herself.

**THE TAXI** came. This was a minor triumph for Bracha who had gone on her search with less optimism than she had shown, for almost everything on four wheels had been requisitioned by the army. The women, those who had not yet forgotten their own experience, and those whose babies were not yet born, stood watching as the ancient car jolted down the road. What was in store for the helpless little creatures they were putting into the world, they wondered, and be-

came conscious again of the sound of the guns.

**BY THE** time they drew up in front of the maternity hospital in the neighboring town, Miriam had difficulty in walking upright. She presented her sick fund card and went through the business of showering, shaving, enema, medical examination and blood tests in an atmosphere of impersonal efficiency, which she rather resented, thinking to herself that they seemed to be attaching no more importance to her than if she had been a machine which had to be kept oiled and dusted for routine's sake!

Bracha sat on a bench in the passage waiting to hear the verdict. A tall fair nurse came up to her.

"**SHE WILL** be going straight into the delivery ward. Everything is alright. The baby should be born before evening."

"Before evening!" Bracha looked at her watch which said 10 a. m. and thoughtfully rubbed the hand which Miriam had pressed as they were sitting in the taxi, whenever the pains came hard. "Oh well!"

Miriam was shown into a fairly large bare room. There were four beds and they were all unoccupied. She was relieved that she wouldn't be having her baby in the company of several shrieking women, as had happened to Bracha. She could choose whichever bed she wanted and walked towards the one nearest the door. Before she could reach it she was sick all over the floor.

**IT HAD** happened without the slightest warning and she stood there looking surprised. "I must be nervous!" she thought to herself analytically and watched the charwoman mopping up with an impassive face. "I'm sorry," she ventured for politeness' sake, but she wasn't really. All she cared about by this time was to get up on the hard white bed and be left in peace.

A little nurse helped her and left the room after giving her instructions to press the bell by the side of her bed if she wanted anything, but not to do so unless it was really necessary.

**THERE WAS** A big fan in the center of the ceiling. It kept revolving, and, set into the wall between the two windows facing her, ticked a big round clock. It was eleven o'clock and the pain came faster. In spite of the fan, perspiration began to trickle down the side of her face and her armpits and groins were wet. She pushed her hair up so that her neck could be on the cool sheet but soon the sheet was soaked.

It was a cruel summer day; here in the ward the hot air seemed to stand still in spite of the whirling fan, and the clock ticked its seconds and minutes away unbelievably slowly. A male nurse opened the door. In his hand was a tray with a cup of tea and a bun.

**MIRIAM HERSELF** was amazed when she heard her voice swearing at him loudly and clearly. What she did not notice was that she had spoken in English, for the first time in many months. The male nurse, however, seemed to have no doubt as to what her words

### I THINK AS I PLEASE

## Nobody Complains Miami Beach Is Quiet

By CARL ALPERT

MIAMI BEACH, Fla.—Winter rates in Miami Beach hotels being what they are, I have obtained a large, airy, corner room on the 17th floor of the Miami Colonial Hotel, in the city of Miami proper, at perhaps one-third or one-fourth what such a room would cost on the Beach. A 30-minute jitney ride from the hotel door takes me to anywhere on the Beach for only 25 cents. At this rate I can afford a few days down here to see and talk to some of the people on my list, ere I conclude this visit to the United States and return to Israel.

One cannot complain that Miami Beach is too quiet. No sooner had I arrived than I discovered that I had come into the middle of the national conference serving as kick-off for the 1956 Israel Bonds campaign. With friends Meyer Steinglass and Manny Neumark in charge of the press room, I knew where to hang my hat, get the use of a typewriter, and exchange small talk.

The news columns of the papers have no doubt adequately reported the success of the conference, but I was impressed with the sincerity and earnestness of the thousand or so people in attendance. There was no artificial whipping up of enthusiasm; there was no need for spectacular effects. The conference got down to business, examined the need for Bond money, explored the sales possibilities for the coming year, and started the ball rolling.

### Rabbi Silver's Address Up To Expectations

Abba Hillel Silver was in his usual oratorical form, and succeeded in delivering a well-received political address, tied up with Bonds. To a veteran convention-goer like me, the most refreshing speaker was Abe Feinberg. His name is not new on the American Jewish scene by any means, but I believe that he has not reached a sufficiently broad audience. He is one of the most able personalities among the new, young leadership emerging among American Jews.

But there is more to Miami Beach than conferences. Along Collins Avenue, hotels push hotels, and they are strung along the beach front like row-houses. Shiny new Cadillacs are bumper to bumper in the streets. I find food for thought in the large number of weak, palsied, limping, aging men who are led about by their considerably healthier spouses. At last, after years of work they are able to afford a Miami Beach vacation, but, alas, unable to enjoy it.

The standards at Miami Beach are frankly materialistic. Guests sit in the hotel lobbies and study the latest market reports. The furs are all that one might expect, but I have been pleased to note that jewelry is more conservative than it is supposed to have been in previous years. One who winters in Miami Beach can afford it, so why hide the fact that one has money? Many visitors wear their wealth naturally, simply, but here and there one sees men and women whose walk and demeanor and facial expression seem to express perpetually a "pinch-me-to-see-if-I'm-awake" attitude.

### Fontainebleau Already Old

They tell the story of the woman who last year stayed at the Fontainebleau, when it opened as Miami's newest and most luxurious hotel. This year she was seen at the newly opened Seville, and when asked why she had not returned to the Fontainebleau, replied: "I don't go to used hotels!"

It is true that one meets people here, and I have renewed many old friendships and made new acquaintances. One evening I dropped in at L'Aiglon for a little table party hosted by Ben Cooper, who has just presented the Technion with funds for the establishment of a School of Industrial Engineering and Production Management. L'Aiglon, by the way, is probably the place where the story originated about a guest who asked the waiter for the \$7.50 dinner. The waiter's reply: "Will you have that served on white or rye, sir?"

Others who gathered around Ben Cooper's table: David Rose, president of the American Technion Society; Mr. and Mrs. Max Grant, Providence philanthropists; Dean Joseph Weil, head of the Engineering College of the University of Florida, and his wife; Shepard Broad, president of the Mercantile National Bank of Miami Beach, and Mrs. Broad.

### Not All Good-Hearted Jews In Big Cities

I have spent considerable time with my good friend Joe Franklin, of St. John's, New Brunswick, and keep reminding myself that the big cities do not have a monopoly on good-hearted Jews.

But let's get back to Miami Beach and its hotels. The very newest establishment is known as the Eden Roc. There have been several puns and stories about its name, and I have the pleasure of adding one of my own concoctions. It is really the Roc Eden, which in Hebrew-Yiddish means, "Jews Only."

One final story, which Seymour Lieberman, attorney and local Zionist leader, tells me was originated by Alex Lowenthal of Pittsburgh. If the time ever comes when Israel becomes an empire, then Miami Beach will be its first colony!

meant and went out in a hurry like a coma after that. Her whole body, her whole being was involved in one great straining, stretching ache, she was surprised at every breath she could take. When she opened her eyes and looked at the clock she was surprised that it was after two, surprised not so much at the time itself as at the fact that the blessed clock had gone right on ticking.

Miriam lay back exhausted but with a sense of spiteful amusement and even of achievement. She'd show them! Her triumph did not last long. A few seconds later she was seized by a pain longer and more intense than any that had passed previously.

**TIME PASSED** in something

(To Be Continued)



# Blankfort's 'Strong Hand' Deals With 2 Orthodoxies — Jewish and Communist

THE STRONG HAND, by Michael Blankfort. Little, Brown. \$3.75.

This is a conversion novel, by a writer who wishes to praise the orthodox Jewish faith. It falls in with what might be called the Neo-Orthodox trend adopted by Herman Wouk and a few others who quote Ludwig Lewishohn and Heschel.

Probably my review will be biased by my acquaintance with the author's background. However, since he uses a Hollywood writer as the narrator, the reader is in truth invited to consider the material through the personality of the story-teller. The "I" of the story is not precisely Michael Blankfort; for romantic purposes, the narrator is in love with the heroine, who is in love with the rabbi-hero of the tale.

But the voyage from communist circles to orthodoxy in Judaism seems to correspond to

Blankfort's own past, as he has elsewhere described it.

ONE IS STRUCK, then, by the fact that two orthodoxies are invoked. There is the communist orthodoxy represented by the narrator's closest friend in Hollywood, and there is Jewish orthodoxy represented by Rabbi Leo Berdick, a cousin of the communist.

BLANKFORT is slick enough to anticipate the reader's perception of parallel traits, so he has the grown son of the communist tell us, "There's a big difference. I'll bet you know where you stand with this rabbi. He doesn't come home every so often with new ideas on God, or what to pray about . . . Dad's always criticizing other people about being what he calls opportunists. The difference is that a fellow like this rabbi always believes the same. And besides he makes up his own mind as to what he believes in and no one makes it up for him, like maybe Stalin . . ."

Yet, if you switched the role of the rabbi to that of a communist, this could be a typical communist-conversion novel of the Thirties. There is the same iron-willed dedicated hero, who in the end will make a personal sacrifice for the Cause.

THE CAUSE in this case is Jewish Law. The novel revolves around a contrived situation in which a Life photographeress,

Katy Waterman, falls in love with the rabbi, but flees him and marries an airman. Then she reverts to her real love. She wants to marry the rabbi. Her aviator is reported "presumed dead" on a secret mission over China, but since there were no final witnesses, she cannot, according to Orthodox law, remarry.

Recognizing the unsuitability of the law in the present circumstances, the rabbi however bows to it. And perhaps, one day, he says, the law will be changed.

The theme then is—obey the line.

IS IT THE theme a mind-free

## Anne Frank Petitions Deluge Meyer Levin

NEW YORK (NJP)—The appeal of Meyer Levin for the right to have his dramatization of the "Diary of Anne Frank" produced has resulted in a deluge of petitions, the Jewish author reported this week. Levin is the book reviewer for The National Jewish Post.

Levin charged that his version of the diary was suppressed, and asked rabbis of the United States to sign a petition requesting Otto Frank, Anne's father, and his advisers to permit his play to be viewed (NJP, Feb. 3, 1956).

Levin reported that more than 100 rabbis had signed the petition.

writer would have chosen, best me to belong to another culture, to explain Judaism? It seems to me that an author whose pattern had not been formed in the Thirties, even had he chosen now to write about this very law, would have set his story in Israel where there is a tumult over the same issue. The story would then have become generalized, instead of remaining a tale of a particular and, for America, a rather odd situation.

Moreover, a fully thoughtful treatment would have had to show the tendency in Jewish law to find ways to accommodate itself to life. Sacrifice, self-martyrdom is more characteristic of the faith, but almost always in resistance to attack from without. This narrative appeared to jects.

AS TO THE novelistic merits: the tale is well constructed, but over-slick. Characterizations are thin. The girl was so unmemorable that I had to look up her name immediately after having finished the book. And dialogue tends to run in clichés. When the boy and girl meet, for example, we know they are soul-mates because he starts a quotation which she completes.

There are some eloquent and moving passages in the descriptions of a Yom Kippur service toward the close of the story. I suppose people will say "but it's so sincere." As for me, conversational tales have a tendency to leave me with a slight aftertaste of embarrassment for the sub-

## DIGEST of the YIDDISH PRESS

### Richard Tucker Party May Still Be Going On

By RABBI SAMUEL M. SILVER



FOR ALL Chaim Ehrenreich knows the party at Richard Tucker's home in Great Neck is still going on. Ehrenreich, who writes for the FORWARD, never had a better time than he did at the party which was a triple celebration; the 10th birthday of the Tuckers' youngest, Henry; the 20th wedding anniversary of the Tuckers and the 82nd birthday of Levi Perlmutter, father of Mrs. (Sarah) Tucker and Jan Pearce.

A total of 90 guests were on hand, mostly relatives and close friends. Pearce himself was absent due to a cold. The hors d'oeuvres were so good that people had trouble eating the delicious repast which was served at 11. But the after-dinner talks were more delicious to Ehrenreich than anything else.

SHOLOM SECUNDA, the composer, spoke first. Then Richard Tucker told the guests how much he admires his father-in-law's devotion to Jewishness. Then Alice Pearce, Jan's wife, spoke in Yiddish, also paying tribute to her father-in-law. Sarah Tucker also delivered a brief birthday talk in Yiddish, wishing her father much nachas.

Next came Rabbi B. L. Tenenbaum, a Perlmutter nephew who heads a yeshiva. After a few more relatives spoke, Mr. Perlmutter responded with a talk based on a Midrashic tale whose theme was the Talmudic assertion that "eighty is for strength." Mr. Perlmutter said that his greatest strength has been exerted in persuading his friends to donate to his favorite causes: UJA, Jewish education and synagogues.

Then came the songs: Sholom Aleichem, Lomir Alle in Ainem, Avinu Malkenu, Eliyahu Hanavi, etc. At 2 p.m. the tables were pushed aside and dancing began. But Ehrenreich had no energy left: he went home, thinking what a fine Jewish family atmosphere prevails in the home of Richard ("Ruby") Tucker.

THE SPEAKER, a nuclear physicist, was talking about peacetime uses of atomic energy. When his throat got dry he reached for a glass of water on the lectern. But before drinking he recited the proper Hebrew prayer (she-ha-kol). His audience murmured an Amen.

After the talk, members of the audience, chemists, physicists and physicians, asked many ques-

tions. One question, asked by a young woman, brought a hush to the audience. How, asked the lady, can a pious person work on the atomic bomb whose aim is destruction of human life?

The question was a good one, quite appropriate for the unusual gathering, a national get-together of the Association of Orthodox Jewish Scientists at the headquarters of Young Israel in New York. The answer given by the speaker, Dr. Alvin Radkowsky, was in keeping with the outlook of the group: a scientist who is not sure whether his occupation clashes with Judaism should consult his rabbi.

One thing the speaker stressed: observance of Judaism is more important than professional success. According to the DAY-JOURNAL's N. Gordon, the sessions were lively; the discussions by the 150 scientists were speckled with Talmudic citations, and ample evidence was adduced to prove that science and religion are harmonizable.

GEORGE ALPERT, the newly elected president of the New York, New Haven and Hartford Railroad, is the kind of Jew the Yiddish press likes to write about. He avows his identity with casual pride. He found time to see both S. Regensberg of the Forward and H. Jaffe of the Day-Journal.

In his large office in Grand Central, he told of his birth in Boston to poor Polish immigrants, of the pleasure he took as a youth in reciting Kiddush at services, of his great delight in helping to found Brandeis University, of the privilege he felt in having made tours on behalf of UJA, of his services as trustee of Ohabei Shalom Temple in Boston, and of his knowledge of Yiddish.

THE 57-YEAR-OLD attorney and one-time fiddle-player was especially eager to tell about the love he had for his late parents, and, ironically, his father's memory is intertwined with his new and challenging job, for his father was killed in a railroad accident.

Mr. Alpert said the safety and comfort of the passengers will be of paramount importance to him in his new post. If he ever forgets that goal, he added, the memory of his father will quicken him in his determination to make good in his job.

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## THE EDITOR'S CHAIR

I HAVE the following letter from Rabbi Sidney Weisberger, of Kerhonkson, N.Y., complaining bitterly about our publication in serial form of the novel, "Spring of Life."

Editor, National Jewish Post:

For the past few weeks I have watched with mounting consternation and perturbation the continuously debased and degenerate moral level onto which your otherwise worthy publication is descending—through your serial, "Spring of Life."

The fact that the setting of the tale happens to be in Artzaynu Ha'kdosha does not condone such pure unadulterated adultery, as has been going on between Miriam and Jonathan. Granted that, shameful as it may be, we cannot overlook the fact that unfortunately things like that do go on even in the Holy Land; but need it be spread over the pages of a Jewish newspaper? For such Z'nus—and that is what is irrevocably portrayed in their relationship—must we look towards a Jewish newspaper? It can be found in countless thousands of other publications. Our children need not look far to find such filth. So why must it be thrust at them in the pages of the one English paper which is expected to keep a semblance of respectability because of its very Jewishness?

It is my fervent wish that in the future the editors of a paper, put out and perused by respectable people, and especially by children who study it at school, should choose and censor their material with much more forethought.

WE KNEW in advance that the novel's portrayal of love on a kibbutz in Israel would arouse some protest, but we contend that the novel is not only far from immoral, it is highly moral.

It must be remembered that the novel reflects accurately life in Israel, especially life on a kibbutz.

But that doesn't make the novel immoral, and we challenge those who cast reflection on the morality of the novel. The characters are true to live people, the kind that built Israel out of the wasteland that it was, and

who sacrificed their lives so that Israel might become a nation again.

IN OUR OPINION, the morality on the kibbutz as shown in the novel was of a much higher level than that practiced in the U.S. If there was some promiscuity on the kibbutz, it was not the kind of free love that some critics of Israel life used to cry out about as they charged the socialists with dissoluteness and moral degeneracy.

Rabbi Weisberger should remember that Israel is built on socialist principles, and that those who founded Israel held the same views about sex and religion that was prevalent in the United States at the same time as these pioneers migrated to Palestine to build the nation.

DOES RABBI WEISBERGER remember the vogue that free love held in the United States in the 1920s, when trial marriage was seriously debated, even on the lecture platform?

Any visitor to Israel today will find a highly moral society, even among the dyed-in-the-wool socialists. This could only have been built on the foundation that was set by the early pioneers, the people about whom "Spring of Life" is written. We suggest that if the novel is honest that does not make it immoral, and we would advise the critics to wait until the novel is finished before passing final judgment.

READERS WILL recall the skepticism with which we greeted the plan to build three separate chapels at Brandeis university. The chapels have been built and certainly the reception the non-Jewish public has given them tends to bear out Dr. Sachar's far-sightedness and wisdom.

When I noticed that Rabbi Abraham Klausner, formerly in Boston and now in Yonkers, had devoted a sermon to the three chapels, I wrote asking for his sermon. Here is Abe's reply:

"As for my sermon on the chapels at Brandeis university, I do not have a manuscript that can be forwarded to you. It would require a good deal of work which I am reluctant to undertake at this time since I am leaving for a brief vacation in a day or so.

"For whatever it is worth I can say to you that originally, while the chapels were being planned, I was of the opinion that a single chapel should symbolize the faith of the founders and supporters of Brandeis university. I had many opportunities to discuss this matter with Dr. Berlin, whose gift made possible the Jewish chapel, and with Dr. Sachar. My opinion on the matter was suggested by the practice of other academic institutions which were originally sponsored by religious groups.

"After the chapels were completed, I felt that perhaps here was something new in American academic history. An academic institution, supported by the gifts of peoples of the Jewish faith, present to our larger democratic society not merely an institution of learning, but also a symbol of religious significance which in a sense preaches the philosophy of the unity of individual religious affirmations.

"The three chapels at Brandeis suggest, for me, the strength and depth of Jewish faith. We are strong in our convictions, so much so that we are prepared to establish for them, on our campus, symbols of their faith which we hope will inspire in the hearts and minds of our Christian neighbors the convic-

## REJECT RABBI HOLLANDER'S PROPOSAL!

IT'S A LITTLE BIT difficult to take a philosophic attitude toward the recommendation of Rabbi David B. Hollander that the Orthodox withdraw from the Synagogue Council of America.

Rabbi Emanuel Rackman who opposed the president of the Rabbinical Council of America in this matter, stated the issue correctly (NJP, Feb. 10, 1956), and perhaps it might be summed up more effectively by the following comparison:

The Orthodox have not dropped out of the Israel coalition government because, even though inclusion meant concessions on their part, it represented many advances for Orthodoxy, too.

If the Orthodox withdrew from the Synagogue Council there is no question but that the latter will therefore be in a position to strengthen themselves internally, and make demands on the Orthodox which they now are not in a position to ask.

They will be saving themselves, but losing the United States Jewish community.

We hope that Rabbi Hollander's recommendation will get the kind of negative response it deserves from the Orthodox rabbinate.

For one thing it is unrealistic.

If we look at it from the standpoint of the situation in New York, that is one thing. If we look at it from the vantage point of the Jews in other parts of the United States, who, incidentally, in our belief, really make the decision for the United States Jewish community, then it is another matter altogether.

Meanwhile, the gains Orthodoxy has made in the United States Jewish com-

munity have been impressive. Modern Orthodox congregations dotting the Jewish communities have been able to assume their rightful place as strong segments of the new kind of Judaism which is being hammered out in the American environment.

If, 15 years ago, the kosher banquet in cities outside of New York was rare, today the Jewish organization which holds a banquet in almost any community—excepting Indianapolis—that isn't kosher stands to invite the censure not only of the Orthodox, but of the entire leadership of the community.

In the matter of observance of the Sabbath, we owe a great deal to Orthodoxy and its tenacity to this concept of the sanctification of God.

But if Orthodoxy withdraws from the community—and Rabbi Hollander's stipulation that it be only from the religious side is ridiculous—it will rob itself of all force in American Jewish life, and it will be as meaningless in shaping the Jewish community and its outlook as is the Agudas Harobbonim today.

We have an idea that Rabbi Hollander's suggestion will be rejected, but if we are wrong, we suggest that before any decision is made, the rabbis from cities away from the Eastern seaboard be given the opportunity to express their views. It takes a rabbi who has lived in a smaller Jewish community to be able to understand just what the American Jewish community is like, and no amount of wishful thinking by someone who hasn't lived in Peoria, or Los Angeles or even Miami or Chicago, will give him the knowledge of American Jewish life as it really is.

## IS NORTH AFRICA THE LAST?

THE FORMATION of the World Jewish Migration Council may be a technical move to co-ordinate the work of Jewish agencies in eight countries concerned with world-wide Jewish migration and resettlement.

Or it could be something much more. In 1955, the Jewish world began to become aware of the almost unbelievable state in which the tens of thousands of Jews of North Africa lived. Herbert Abeles described the Jews in the mellah as worse off than pigs in a pigsty, and he was not using hyperbola for effect. This was the best way he could get across the utter degradation and misery in which Jews were living in parts of Morocco.

IF THE UNITED STATES Jewish community learned of this indescribable state of filth and poverty only last year,

there were others who knew about it all the time.

There was the Committee for the Forgotten Million, which a number of years ago, headed by Rabbi William Z. Novick, sought to center attention on the plight of these Jews.

We hope that the situation in North Africa is the last remaining one on the globe, and that there are no other Jewish communities where Jews live like savages.

BUT IF WE WERE LULLED into complacency once before, the same thing can happen again.

That is why we stated that the new World Jewish Migration Council can be a very useful instrument. It can survey the plight of Jews throughout the far reaches of the world, and it can center attention on those areas which are most desperately in need of our help.

## THEY PACK THEIR CHILDREN OFF TO SERVICES

"Only 27 per cent of adult Jews in the United States attend synagogues," reads a Jewish Telegraphic Agency report on a poll of church attendance in 1955 by Gallup.

To any Jew familiar with attendance at services, it must be obvious that this is a misleading figure.

FOR IF ONE out of every four Jews in the United States were to attend services, the seats in our synagogues would be entirely inadequate, and synagogue life would be as thriving as it was in the days of the ghettos in Europe.

It is necessary for United States Jews to know just how unfaithful they are. If we keep silent in the matter, the consciences of Jews will not be aroused.

tion that there are many roads Hollywood," Anita Wincelberg was abruptly cut off in the middle of the paragraph by one of those unavoidable happenings in the mechanical department. The two concluding paragraphs of Anita's column should have read:

Well. Did that M.C. have a time with her. Between dances, he was trying his darndest to get Miss Tallchief to agree that the dance, after all, is essentially a form of religious expression. He practically put words into her mouth to the effect that in last week's "Report from the newly devised system of

WE RESPECT the restraint of a rabbi of our acquaintance whose congregation is full to overflowing with young people on the Sabbath as a result of the obligation to do so imposed by the Sunday School, but whose mothers are all either soundly sleeping, or ensconced in some beauty parlor, or doing their shopping.

He no doubt has decided that upbraiding these mothers will achieve nothing and may alienate them, or he believes they are passed reclaiming, as is true, or that some few do attend services the previous evening. We disagree. We believe the mothers should be told their responsibility, and not be lulled into feeling that they are good mothers because they pack their children off to services on Saturday morning.

choreographic notation, a static and lifeless thing to look at by itself, bore some sort of analogous relation to the Bible.

Miss Tallchief, I am glad to say, didn't bite; just stuck politely to her business of explaining ballet as ballet, which is just the sort of attitude that will never get her invited to Brandeis Camp.

### 47 GO TO KIBBUTZIM

HAIFA—Forty-seven of 579 immigrants from Morocco who arrived on the SS Artsa recently went to kibbutzim.

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## YOUTH ALIYAH PAPER SAYS LACK OF KASHRUT HARMFUL

● Editor, National Jewish Post: The following excerpts are taken from an article, written by a "madrich" of a Youth Aliyah children's home, which appeared in volume 3-4 of "Dapim" the official pedagogical journal of Youth Aliyah. It was sent to me by a teacher-friend in Israel and is most revealing in the current discussion about the policy of Youth Aliyah.

The clash between the educators and their charges was first manifested with the arrival of the children from the "eastern communities", Yemen, Iraq, North Africa. Though the echoes of this clash may not always reach the outside world, it is reflected in the eyes of these children that reveal dissatisfaction, lack of trust, disinterest, hostility and suspicion toward their tutors. These children do not know how to express their doubts aloud, nor do their parents.

However, if we observe them, it becomes clear to us beyond any doubt, that our way of life does not reflect their beliefs and yearnings. As the children grow up in our midst, the danger of a complete moral breakdown grows in direct proportion to the extent in which they are estranged from parental ties and influence. This danger will increase, unless we can lead them through new methods to different strivings and to lofty ideologies in which they can believe with their full understanding.

Quite often we tread upon their most sacred sensitivities though surely not intentionally. When a young girl approaches me for permission to transfer to a different institution because "I am religious" and continues most apologetically, "I can't bear to see such things as the slaughtering of chickens done openly by one who is not a shohet," then I know we have trampled on that which is most dear to her.

Or if we choose Kashrut

as an illustration — and amongst ourselves we should be frank—is it not an affront to these children who are accustomed to the strictest observance of Kashrut? And it is a fact that there is no semblance of Kashrut in even one of our institutions.

Doesn't the smoking in public on the Sabbath serve to frustrate both our efforts to reach the child and his desire to become closer to us? What reason is there for the other actions which lend a discordant note to the general atmosphere so important in an educational settlement? Why do we allow our youth to go out and work on the Sabbath to benefit the cooperative treasury?

Or, to take yet another illustration: On Rosh Hashana eve one institution conducted a wonderful evening of reading and prayer and then dedicated the following morning to a sports contest! Or the mosad that conducts a Kabbalat Shabat and then has one of the girls kindle the Shabbath candles and recite the blessings after they all sit down to eat. And many more instances that convert our educational program into a farce and reveal a complete lack of understanding of the problems of this generation.

All these "minor" incidents inflict serious damage on the child. The very separation of child from his family—even when his family is in our land—creates a serious disturbance and unbalance—and even more so when the parents are not in Israel. How much greater the shock when we continue to subject this poor weak soul to the beatings of strange habits and ways of life that appear to him to be cardinal sins!

I believe there is no need for elaboration. The tragedy is that we stand idly by!

AVRAHAM HIRSCH

Brooklyn

## ORDER INSTEAD OF CHAOS IN KASHRUT, IS HOPE

● Editor, National Jewish Post: Many has been the times that I have had the urge to write to you, but the pressures of office have prevented my doing so.

I find your editorial page to be most provocative and stimulating, if a bit unorthodox in technique at times. I am especially happy to at last find a weekly as important as yours taking up the cudgel for the most sensitive issues on the religious scene today.

I am referring especially to your Editor's Chair of Feb. 3. No one knows better than the rabbi of a Conservative congregation, who still places great emphasis on the need for the observance of Kashruth (whether it be as a means of identification, or whether it be a matter of spiritual discipline or Jewish separateness—is not the issue)

RABBI HARRY Z. SKY  
Alexandria, Va.

## Betar Member In Eden Picketing Asks Question

● Editor, National Jewish Post: Even before Prime Minister Eden arrived in Washington for his conference with President Eisenhower, his policy on Israel was already clear. Several months before his talks in Washington, he stated that Communist influence can be kept out of the Middle East only by ceding part of Israel's territory to the Arabs. No one will argue that this is not a repetition of Munich.

ON JAN. 30, 1956, members of Betar of the metropolitan area set out early in the morning to "greet" Sir Anthony Eden. The inheritor of Chamberlain's mantle was met upon his arrival with a barrage of placards, which drew attention to the treachery of his mission. We began the demonstration, in a heavy down-

pour of rain, at 7 a.m. and continued until 9 a.m.

I and all the other Betarim who took part in the demonstration are proud of our part in it.

However well-executed the demonstration was it could have been something far greater. All of the Zionist organizations, or at least all of the Zionist youth organizations, should have participated.

The Zionist movement expressed basically the same opposition to Eden's policy in regard to Israel. It is therefore disheartening that it did not utilize this opportunity for a show of force as well as of unity.

WHILE WE ARE on the subject of unity, I would like to ask the following question: Since when has active opposition to a policy which endangers the very

existence of Israel been a cause for expulsion from the American Zionist Council?

This action was threatened against the Zionist-Revisionists, in connection with the Betar demonstration. Punitive measures against Betar were also threatened by the Jewish Agency.

THE WHOLE situation seems quite dishonorable to me. On the one hand all of the Zionist organizations have been holding conventions and sending out protests against Eden's Middle East policy, and now an organization which has carried out a common picket protest against the same evil is threatened with punitive measures by the Zionist movement.

ELIAS COOPER  
Englewood, N.J.

## Chaplain Hits Age For Threat To Betar

● Editor, National Jewish Post:

Three cheers for the National Jewish Post. As far as I know, you were the only newspaper that had the conviction to print the news as it happened. I am referring to the recent demonstration of the Zionist youth organization, Betar, who staged a protest against Prime Minister Eden's arrival. No organization was willing to get up at 7 o'clock in the morning to greet our most recent enemy of the Jewish people. Not one protest rally received the publicity this youth organization managed to receive. It was the only protest rally that received national and international publicity, but not one newspaper, as far as I know, identified these youngsters.

As far as the Jewish Agency's threat to withdraw Betar's allocation, I am amazed. Why punish any Jewish organization that wants to protest against an enemy of the Jews? Especially the Jewish Agency that needs every amount of public support that it can rally. Just because it was Betar doesn't mean that it should be denounced. I for one have just sent the Betar a \$5.00 donation to demonstrate my support for their noble effort. If 1999 other Jews will forward \$5.00 to 156 W. 44th st., N. Y. C., the Betar will not have to fear the withdrawal of their allocation.

Keep up the good work, National Jewish Post and Betar! CHAPLAIN LESTER HERING  
Fort Lee, Va.

## Not Sermons, But Aggressive Missionary Programs Needed

● Editor, National Jewish Post:

The attempt to derive satisfaction from the fact that certain Christians admit that Christianity would not be possible without Judaism betrays a basic naïveté on the part of Jews.

Do you need Holmes and Fosdick for this? Does not the New Testament itself openly pride itself on the origins of the Messiah, the taking over of the seed of Abraham, the foretellings of the coming in the Old Testament, the usurpation of the title Israel, the carrying over of Jewish symbolism in the Last Supper, the Paschal Lamb, the new chosenness of the faithful as opposed to the chosenness of the people of Israel?

THIS IS the point which both the fundamentalists and the liberal Christians are precisely trying to make: That Christianity

is the fulfillment of an unfilled Judaism. Whether Jesus and his role are to be taken literally or symbolically makes a difference, of course, in the degree of intensity of theological rivalry and hatred. But the most liberal Christians claim that Christianity is an advance over the narrow legalism, the chauvinistic parochialism, the brutal vengeance, the preoccupation with pots and pans, the corrupt and hypocritical Pharisees, of the Judaism from which it came.

Friendship with the Christian world cannot be won by reprinting Christian sermons. They would have more respect for us if we reprinted Jewish sermons which would demonstrate that Judaism in its differences and individual characteristics has more to say on ethics and realistic human thinking than Christianity has to say.

A BOLD public relations front, even the assumption of the challenge thrown out recently by Rabbi Petuchowski in Commentary, would do more for Jewish dignity than the purveying of niceties condescendingly offered us by Gentiles. I refer to his suggestion that Judaism switch over from a passive resistance to assimilation to an active aggressive missionary program to demonstrate the distinctive value of Judaism for man as such, and not only as a vehicle for Jewish survival.

RABBI JACOB CHINITZ  
Detroit, Mich.

## Arabs Threaten Boycott Of Standard Oil Co.

LONDON (NJP)—The Arab League States have threatened to boycott the Standard Oil Company of America, if it continues to aid Israel in exploitation of her oil resources.

The Jewish Chronicle said the American oil company was given six months time in which to withdraw from her Israel activities.

## READER CHARGES EDITOR WITH TWISTING FACTS

● Editor, National Jewish Post: way before the Lake Tiberias blow-up.

The ivory-tower viewpoint displayed in your editorial "Who Is To Blame?" (NJP, Feb. 10, '56) is really astounding.

Let me cite the inaccurate and illogical statements garnered from that short article. The Nitzana, Kibya and Lake Galilee incidents were taken for military reprisals by friend and foe alike (justified, or unjustified) — to suit your purpose, you describe them as a resort to "arms in a diplomatic impasse!"

Then follows your assertion about "a great surge for Israel when Egypt bought Communist arms." I wonder in what that "surge" was manifested. Soon after the publication of the arms deal a large shipment of British armaments was sent to Egypt. Also our government renewed its offer of arms to Egypt, while Moshe Sharett was kept running from pillar to post in Geneva and Washington without result, the grim realities have decided

Probably to prove the futility of Israeli retaliatory measures, you say: "This is a situation (Arab sneak-attacks) against which it is almost impossible to defend ones self." But according to a news report in the same issue of your paper there was not one Israeli fatality due to Arab raids since the clash at Lake Tiberias! This would seem to indicate that the method of proper retribution is more effective in maintaining peace and order in a troubled zone than protracted negotiations over establishing the identity of hit-and-run murderers.

But you reach the crest in your statement: "If... havlagah is not possible... the opposite is just as unwarranted." This sounds like a policy statement for Never-Never Land. The people of Israel, however, facing the grim realities have decided

## Silver Sends \$4,000 To Silver College

TEL AVIV (NJP)—A personal gift of \$4,000 from Rabbi Abba Hillel Silver to the Abba Hillel Silver Agricultural College was announced here by Arie Kotzer, Israeli author and former underground fighter, who is principal of the school.

Mr. Kotzer had composed a school song, which he sent to Rabbi Silver for his approval.

Not only did Rabbi Silver approve of the school song, but he sent along his contribution. A new large wing is being added to the General Zionist institution.

Rabbi Silver is expected here for the Passover holidays.

that they will not go on allowing themselves "to be made into a carpet and a kicking post." (Quotation from the third editorial in this issue.)

You certainly have a right to oppose Ben-Gurion's activist policy. What I object to is twisting the facts to fit the Procrustes bed of your ideology.

J. S. OESTREICHER  
The Bronx



# Larger Checks Boost Fund To Publish Holmes Sermon

## 40,000 Copies To Go Out This Week

The Holmes' Sermon Publication Fund jumped \$100 in the past week, but is still far from its goal of \$5,000.

Editors of The Jewish Post have not lost hope, however. They are encouraged by the number of larger checks being received from national Jewish leaders in the past two weeks. Four were received last week, and three more \$25.00 checks are included in this week's total.

Meanwhile, the distribution of the more than 40,000 unfilled requests for copies of the famous sermon was begun this week. By the end of next week, all requests should be filled. The mailing department of The Jewish Post promised full speed ahead on filling the orders.

**PRAISE FOR** the program of publishing the sermon continued to pour in.

Rabbi Hayim Donim of Congregation B'nai David, Detroit, whose congregation forwarded a check to the fund for \$25.00 this week, wrote that for "some time now I have felt that nation-wide publicity in daily and weekly publications explaining the essential features of Jewish laws and beliefs would be beneficial in bringing an understanding of authentic Jewish practice, not only to non-Jews, but to Jews as well."

The rabbi's point that Jews too need the information contained in the sermon was a guiding factor which led to the plans for publishing the sermon in daily papers throughout the U.S.

Harry Knecht, of the Dunrite Sportswear Co., East Orange, N. J., wrote that he was "inclosing a small donation and am strongly urging my friends to do the same." He said that "as one of your readers, I am thrilled with the way you handled publication of the John Haynes Holmes Sermon."

**THE DISTRIBUTION** of the additional 40,000 copies of the sermon to readers who have requested them is also expected to boost the sermon publication fund. Many of those who receive these copies of the sermon will read it for the first time and will be inclined as have been Jewish Post readers to want to participate in further spreading its message.

Received Previously .....\$355.00  
I. D. Blumenthal, Charlotte, N. C. .... 25.00  
Congregation B'nai David Tzedekah Fund, Detroit, Mich. .... 25.00  
Sidney R. Rabb, Boston .. 25.00  
M. Rosenthal, Chicago, Ill. 5.00  
Samuel Rothberg, Ottawa, Canada ..... 5.00  
Anonymous, St. Louis Park, Minn., Harry Knecht, East Orange, N. J., Paula Lebow, Plainfield, N. J., Rabbi and Mrs. Maggal, Los Angeles, Cal., Julius M. Naimon, Hollywood, Cal., Marion E. Young, New York, N. Y., each \$2.00 ..... 12.00  
Alma Mielke, Chicago, Ill., Max Rauch, Los Angeles, Cal., each \$1.00 ..... 2.00  
Total to date .....\$454.00

### SHEEP BACK—MINUS 58

**TIBERIAS (NJP)**—A total of 292 of the 350 sheep stolen from Kibbutz Dan in the northwest corner of Israel by three marauders last week, when the shepherd was overpowered, were back in Israel today. Well fed, and with four new lambs added, the herd grazed contentedly under the watchful eye of Yosef Furman, who welcomed his proteges back to Israel.

## Terumah:

### Form and Spirit Are Inseparable

—By RABBI J. J. WEINSTEIN—

**THE STORY** is told of one of the greatest of our pianists that he sits for hours in solitary confinement, making inaudible music on an invisible piano. He had developed an obsession that the instrument



was not so much a conveyor as an obstacle to the flow of pure music. Music was in the air about us, impacted in the universe. The mind of man could, if it became subtle enough, evoke it from the spheres without the intrusion of a crude box of ivory, steel wire and wood.

There are religious purists among us who recognize that God exists and that man needs to commune with God, but who insist that the Sanctuary gets in the way of this communion. They are for religion but against "organized" religion. They prefer, they say, to seek God in a glowing sunset, in the magic of a Beethoven symphony, in a canvas of Rembrandt.

Strangely enough, these purists seldom ever object to the Art Institute, the Orchestra Association, or the summer camp as institutional hurdles to the pure spirit of art or nature. But what is more important is that they completely misunderstand the true relation between form and spirit, instrument and end.

**THE ARCHITECTS** of Judaism never intended to equate one with the other. They recognized man's tragic limitations, his inability to grasp essences. Therefore they created forms which could suggest and evoke larger meanings and touch deeper significances. Our text contains the profound command: "Veasu Li Mikdash Veshachanti besochum"—And let them make

me a sanctuary that I may dwell among them.

Note that the text does not say that I may dwell in it, but that I may dwell among them. Our sages believed that the building of holy places, the exercise of piety, prepares the heart for Godliness. People who build sanctuaries are more likely to feel the spirit of holiness, the mood of sacredness. Which is not to say that religion escapes its margin of idolators who mistake the form for the reality, the building for the Being.

**STILL RELIGION**, like any great art, is a discipline. No one expects to create great music or great art without the sacrifice of time and effort, without the agony of brooding doubt, without renunciation of creature comforts. Neither can high religion come as a free gift, or as a happy by-product of a sunset or a symphony.

In the Sanctuary described in the text, the altar of sacrifice was a conspicuous part of the tabernacle. Too much of modern religion is a religion of convenience. Liberalism threw off the yoke of tradition to make room for a heavier yoke—the application of religious directives to all the issues of life.

Too many have discarded the old yoke and have not assumed the new. In the word "Shechanti" we have the root for the words meaning Shechina, the Divine Presence; and shachane, meaning neighbor. There is a glorious chain of prophets, rabbis and Chassidim who have attempted to persuade man to welcome the Divine Presence in all the neighborly acts of life.

This is the ultimate discipline. Our sanctuaries are models of that intimate personal shrine where God and man meet in the eternal dialogue of I and Thou.

### FORMER MAYOR DIES

**OGDENSBURG, N. Y.**—Julius Frank, 88, former mayor of this Northern New York city and a civic leader here for many years, died Sunday (Feb. 12) at Hotel Alden, New York City, where he and wife were spending winter.

## Name The Mystery Person And Win \$20

The Mystery Contest did or did not get off to a successful start last week, depending on whether you were one of the hundreds who sent in wrong answers.

So far no one has named the mystery person, which means that after this week's new hint as to who it is, the winner's reward will be only \$20.00. This is \$5.00 less than the \$25.00 offered last week. The \$5.00 reductions will be continued until the prize money has been reduced to \$5.00.

Among the names submitted last week, most popular was that of Rabbi Abba Hillel Silver. There were numerous others, including President Eisenhower (the contest will include only Jewish persons), and Rabbi Abraham Halper, the Jewish wrestler. Rabbi Halper was chosen by several persons, which is understandable when you read last week's hint.

Other wrong choices were David Ben-Gurion and Itzhak Ben-Zvi, president of Israel.

The second hint is given below. Replies must be on the official coupon blank in this week's paper, and must be postmarked not later than Monday, Feb. 20. In case of a tie, the prize money will be divided equally among the correct answers. Answers should be addressed to the Mystery Person Contest, National Jewish Post, P. O. Box 1633, Indianapolis 6, Indiana.

Last week's hint follows:

**When he delivers a speech, he goes through such a strenuous period that you'd think he was in a wrestling match.**

This week's hint follows:

**He lives in Greater New York and he is past 50 years of age.**

### MYSTERY PERSON CONTEST

National Jewish Post

P. O. Box 1633, Indianapolis 6, Ind.

The name of the Mystery Person is:

Name of Contestant \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_

### Jerusalem Shoe Co. Sold To Solel Boneh

**JERUSALEM (NJP)**—Sale of the Jerusalem Shoe Co. to Solel Boneh, the Histadrut-controlled corporation, was announced here this week. The factory, capable of producing 3000 pairs of shoes daily, was sold by its founder, A. Sugarman, formerly of Boston, Mass.

The Israel government has of the stock, and will be active loaned Solel Boneh 750,000 in its operation.

### Won't Internationalize Elath

**TEL AVIV (ZINS)**—"Israel proposal was made as a compromise after Israel refused to nationalize Elath and its surrounding area," reported Walter Eytan, director general of the Foreign Ministry in a speech before the Trade and Industry Club. Eytan revealed that this promise-intent western states.

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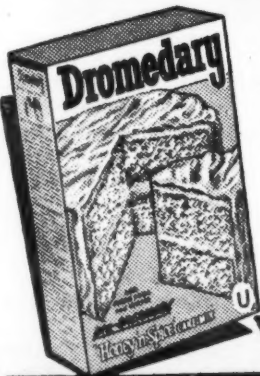
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